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HAND-BOOK

OF

CHINESE BUDDHISM.

HAND-BOOK

FOR

THE STUDENT

OF

CHINESE BUDDHISM,

48746

BY

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ALMÆ MATRIS

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Opusculum Hoc Pro

SUMMÆ REVERENTIÆ

Animique Gratissimi Testimonio

Humiliter Dedicat

AUCTOR.

PREFACE.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself on almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhistic works, many of which are simply translations from Sanskrit or Pâli or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language to read and understand all the *popular* Buddhist classics from the study of which missionaries and others have been deterred by the inability of Chinese Pundits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of

Chinese Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOUF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPPEN, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title "Sanskrit Chinese Dictionary" is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pâli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pâli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two "*Savants*" that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand he has not slavishly followed their spelling, but has substituted s' for the peculiarly French ç and likewise u for ou. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pâli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pâli forms themselves.

In translating the Chinese explanations of Sanskrit phrases the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists more than a thousand years before European Scholars had "discovered" Sanskrit understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism the term S'âkyamuni has been employed in accordance with Chinese usage, which prefers this

title to that of Gâutama. As the famous Chinese travellers Fahien and Hiuentsang had to be referred to on almost every other page, the Chinese symbols 法顯 and 玄奘 for their names have been for brevity's sake omitted.

With regard to the frequently recurring measures of distance it ought to be understood that the value of a Chinese li has been differently computed in different periods of time, but it will be safe to count 1 Chinese li as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, September 1st, 1870.

E. J. EITEL.

PART I.

A SAṄSKRIT-CHINESE DICTIONARY.

A

ABABA or HAHAVA 阿波波 the fourth of the eight cold hells peculiar to Northern Buddhism, so called because the beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.

ÂBHÂSVARA (Pâli. Abhassara) lit. "all brightness" (â bhâsvara) 阿婆嚩羅 explained by 光音 light and sound (âbhâ-svara). The sixth of the sixteen celestial worlds called Brahmalôkas (q. v.).

ÂBHÂSVARAS (Pâli. Abhassaras. Tib. Od-gsal (lit. "those whose nature is brightness" â-bhâsvaras 阿婆嚩囉庶 explained by 光音天 dêvas of light and sound (âbhâ-svara). The inhabitants of the third of the three celestial regions which form the second Dhyâna (q. v.).

ABHAYA 無畏 lit. fearless, an epithet given to every Buddha.

ABHAYAGIRI 無畏山 lit. the mountain called Fearless. Name of a mountain on Ceylon with an ancient monastery in which Fa-hien (A. D. 400) found five thousand priests.

ABHAYAGIRI VÂSINAH 阿跋耶祇釐住部 explained by 無畏山住部 the school of those who dwell on mount Fearless. Name of a schismatic philosophical school, one of the three branches into which the Sthâvirâh school (q. v.) split about 218 B. Ch. The adherents of this school called themselves disciples of Kâtyâyana (q. v.), and studied the doctrines of both the small and great conveyance-schools (v. Triyâna).

ABHAYAṀDADA 施無畏者 he who procures removal of fear. A standing epithet of Kwan-yin (v. Avalôkitês'vara).

ABHIDHARMA (Pâli. Abhidhana. Singh. Abhidhamma. Tib. Tchos non pa) 阿毗達磨 or 阿鼻達磨 or 阿毗曇

explained by 傳 tradition, or by 勝法 overcoming the law or conquering law or by 無比法 peerless law. Buddhaghôsa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law. It is one of the three divisions of the Buddhist canon (v. Tripitaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'yapa (q. v.) but it does not as a whole belong to the primitive period of Buddhism.

ABHIDHARMA DHARMA SKANDHA PÂDA S'ÂSTRA 阿毗達磨法蘊足論 a philosophical work by Dêvas'arma (q. v.).

ABHIDHARMA DJÑÂNA PRASTHÂNA S'ÂSTRA 阿毗達磨發智論 explained by 隨法智論 lit. "a tract in accordance with the wisdom of the law." A philosophical work ascribed to Kâtyâyana (q. v.).

ABHIDHARMA KÔCHA KARAKÂ S'ÂSTRA 阿毗達磨俱舍論 or 俱舍雹論 a work by Saṁghabhadra (q.v.).

ABHIDHARMA KÔCHA S'ÂSTRA 阿毗達磨俱舍論 a polemical tract written by Vasubandhu (q. v.) with a view to refute the doctrines of the Vibhâchâ-school (q. v.).

ABHIDHARMA PITAKA 阿毗達磨藏 the collection of all canonical works on metaphysics compiled and revised by Mahâkas'yapa (q. v.). See under Tripitaka.

ABHIDHARMAPRAKARAṆA PÂDA S'ÂSTRA 衆事分阿毗達摩論 a philosophical treatise composed by Vasumitra (q. v.).

ABHIDHARMA PRAKÂRAṆA S'ÂSANA S'ÂSTRA 顯宗論 a treatise on metaphysics.

ABHIDHARMA PRAKÂS'A SÂDHANA S'ÂSTRA 阿毗達磨明證論 a metaphysical work, the authorship of which the legends attribute to Is'vara (q. v.).

ABHIDHARMA S'ÂSTRA 對法論 a metaphysical work by Vasubandhu.

ABHIDHARMA VIBHÂCHÂ S'ÂSTRA 阿毗達磨毗婆沙論 a metaphysical work consisting of 100,000 stanzas, the compilation of which is ascribed to the five hundred Arhats who formed the synod convoked by king Kanichka (q. v.).

ABHIDHARMA VIDJÑÂNA KÂYA PÂDA S'ÂSTRA 阿毗達磨識身足論 a dialectical treatise on metaphysics proving the non-existence of both *ego* and *non-ego* by Dêvas'arma (q. v.).

ABHIDJÑÂ or CHAḌABHIDJÑAS (Pâli. Abhinna. Singh. Abhignyáwa) 六通 or 六神通

six supernatural talents, which the founder of Buddhism S'âkyamuni is believed to have acquired in the night before he became Buddha, and which every Arhat (q. v.) takes possession of by means of the fourth degree of Dhyâna (q.v.). Most Chinese texts reckon six such talents, while the Singhalese know only five. Sometimes however only five are mentioned. Particulars see under Divyatchakchus, Divya s'rôtra, Riddhisâkchâtkriyâ, Purvânivasânusmriti djñâna, Paratchittadjñâna and As'ravakchaya.

ABHIRATI 歡喜國 kingdom of joy. A fabulous realm situated somewhere to the East of our universe with two Buddhas, Akchôbhya (q. v.) and Mêrukûta (q. v.).

ABHYUTGATA RÂDJA 大高王 the great august monarch. Name of the kalpa (q. v.) in the course of which the fabulous king Subha vyûha (q. v.) is to be reborn as a Buddha.

ABÎDA v. AMITÂBHA.

ABRAHMA TCHARIYÂ VERAMAṆÎ 不婬慾 no debauchery. The third of the ten rules for novices (v. Sikkhâpadâni), enjoining abstinence from violation of the vow of chastity with the following clause "lay-men ought to abstain at least from fornication, ecclesiastics from all sexual intercourse."

ACHṬÂU VIMÔKCHAS (Pâli. vimokhas) lit. "eight means of enfranchisement" 八解 eight enfranchisements. A philosophical term designating eight intellectual states through which every Arhat has to pass in order to free himself from the world and to escape the bondage of sense and perception. These are however but different degrees of extatic contemplation corresponding to eight different abstruse syllogisms.

ÂCHÂḌHA 頞沙茶 name of an Indian month.

ADBHUTA DHARMA 阿浮達摩 explained by 未曾有 "what never took place before" i. e. marvels. One of the twelve sections of Buddhistic literature comprising all books on miraculous events, legends of wonders and miracles wrought by Buddhistic saints.

ADHIMÂTRAKÂRUṆIKA 大悲 great mercy. One of the Mahâbrahmâṇas (q. v.) who appeared from the South East to worship Mahâbhidjña djñânâ bhibhû (q. v).

ADHIMUKTI (Pâli. Adhimutti. Tib. Mos-pa) lit. "attention" 阿提目多 or 阿提目多伽 explained by 善思惟 pious thoughtfulness; as an example of which is mentioned the lighting of a lamp fed with the oil of three flowers (Sandal, Sôma and Tchampaka) and the placing this lamp before the images of the Trinity. According to Singhalese and Tibetian

sources the meaning of adhimukti is "inclination of the will." In the Lalita vistara (q. v.) its meaning seems to be "intelligence." Burnouf translates it sometimes by "confidence."

ADHYÂTMA VIDYÂ 內明 a work on the esoteric doctrines of Buddhism, one of the so-called five luminous treatises (五明).

ADINNÂDÂNÂ VÊRAMAṆÎ 不偷盜 abstinence from theft and robbery. See Sikkhâpadâni.

ADJÂTAS'ATRU (Pâli. Adjatasattu. Singh. Aja'sat. Tib. Ma ssKjess dGra) 阿闍多設咄路 or 阿闍世王 explained by 未生怨 'an enemy before he was born,' or 'no enmity in the heart,' or (as the Tibetians explain it) 'not creating himself any enemies.' A king of Magadha son of king Bimbisâra (q. v.) originally one of S'âkyamuni's most formidable opponents. Converted to Buddhism he became famous for his liberality in almsgiving. He died 24 years after S'âkyamuni (about 519 B. Ch.). His son and successor was Udâyi (q. v.). There is a daughter of Adjâtas'atru mentioned under the name 阿術達 Asuddharda? According to a Tibetian legend an infant son of Adjâtas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Nja kri tsan po.

ADJITA (Pâli. Adjita. Singh. (Ajita 阿逸多 or 阿耆多 or 阿底多 or 阿制多 explained by 無能勝 invincible. A title which S'âkyamuni himself gave to Mâitrêya (q. v.), and which is now the standing epithet of the latter.

ADJITA KÊS'A KAMBALA (Pâli. Adjita Kesa Kambali. Singh. Ajitá Kúsa Kambala) lit. "the invincible one, who wears his hair for a covering" 阿耆多翅舍欽婆羅 One of the six Tirthyas (q. v.), the head of a brahminical ascetic sect, whose favourite dogma was the impermanency, the continuous self destruction and consequent unreality of all things.

ÂDJÑÂTA KÂUṆḌINYA or ÂDJÑÂNA KÂUṆḌINYA 阿若憍陳如 explained as "an automat (阿若 Adjñâna) of the Kâundinya (憍陳如) family." A famous disciple of S'âkyamuni more commonly quoted as Kauṇḍinya (q. v.).

ADJITAVATÎ v. HIRAṆYAVATÎ.

ÂGAMA 阿伽摩 or 阿笈摩 explained by 無比法 peerless law, or by 教法 system of teaching. A section of Buddhistic literature unknown to Nepaulese Buddhism. Like the Singhalese the Chinese Buddhists divide the Sûtras of the small conveyance-

school (v. Hinayâna) into the following four classes (四含) (1). dîrghâgamas (Singh. digha nikayo or dik sangi) 長阿含 long âgamas, compilations treating on cosmogony; (2.) madhyamâgamas (Singh. majjhima nikayo or medun sangi) 中阿含 middling âgamas, works on metaphysics; (3.) samyuktâgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿含 mixed âgamas treatises on extatic contemplation; (4.) êkôttarâgamas (Singh. anguttara nikayo or angotra sangi) 增一阿含 numerical âgamas, general compilations, the subject matter being arranged numerically.

AGNI or AKNI 阿耆尼 name of a kingdom in central Asia situated to the North of lake Lop.

AGNI DHÂTU SAMÂDHI 火界定 the contemplation of the world on fire, a degree of extatic contemplation (v. Samâdhi).

AGNIVÂS'ÂYANA (Pâli. Aggivessâyana.) v. DÎRGHANAKHA.

AGURU (Beng. Agur. Arab. Ayalugi. Pers. Ayalur choo or Oud Hindee) literally "not heavy" 沉水香 perfume immersed in water or âloes. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Ahalim or Ahaloth of the Hebrews.

AHAHA or HAHAVA 嘔㕧㕧 the fifth of the eight cold hells unknown to Southern Buddhism, so called because the cold is there so intense that the damned spirits cannot stir nor speak, but the cold air passing through their throats produces a sound like Ahaba.

AHIKCHÊTRA or AHIKHATRÂ 阿醯掣呾羅 an ancient city and kingdom in central India on the northern bank of the Kâlînadî, north of Pañtchâla (the present Duab.)

AKANICHṬHA (Pâli. Akanistaka) 色究竟 the final limits of the world of desire. The last of the eighteen Brahmalôkas (q. v.) called Akanis'ta *i.e.* the highest. Originally only sixteen Brahmalôkas were known. Northern Buddhism added two, which are called 福生 happy birth and 福愛 happy love. Singhalese Buddhists count only sixteen.

AKANICHṬHAS 色究竟天 *the* dêvas inhabiting the final limits of of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyâna (q. v.) appropriately called "the highest ones."

AKAS'A PRATICHṬHITA 虛空住 dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahâbhidjña djñânâbhibhû (q. v.).

AKCHAYAMATI 無盡意菩薩 the *Bôdhisattva* (q. v.) of ex-

haustless meaning. A fictitious being to whom S'âkyamuni addressed a series of remarks about Avalôkitês'vara (q. v.).

AKCHÔBHYA 阿閦婆 or 阿閦 explained by 無動 motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of S'âkyamuni and said to reside in a realm called Abhirati (q. v.). See also under Djñânâkara.

AKINTCHAVYÂYATANA 無所有處定 contemplation of a state of having absolutely nothing. A degree of extatic meditation (定). See Samâdhi.

ALNI or ARNI 阿利尼 name of a kingdom which formed part of ancient Tukharâ, situated near to the sources of the Oxus, to the North of Munkan (q. v.).

ÂMALAKA or ÂMALAKARKA 阿摩落果 or 阿摩落伽果 explained by 寶瓶 precious vase. The fruit of the phyllanthus emblica or the mirobolana emblica, used as a medicine.

AMITÂBHA variations of the same name are Amita, Abida, Amitâya, Amitâyus, Amitarus'i. Tib. Hopamé) 阿彌陀婆耶 or 阿彌陀 or 彌陀 or 大彌陀 explained by 無量壽 boundless age. This explanation rests on a misconception of the original meaning of Amitâbha *i.e.* boundless light, but the latter idea is preserved in one of the many titles of this fabulous Buddha 無量光明 boundless light. Other titles are 方大光明 diffusing great light, 西天教主 sovereign teacher of the Western Heaven, 西方接引 guide to the West, 大慈大悲 great mercy and sympathy, 本師和尚 original teacher Upâdhyâya (q. v.), 法界藏身 embodiment of the sphere of the law. As the derivation of the term itself suggests, Amita was originally conceived of as impersonal, as the ideal of boundless light. Considering that the first mention of his name occurs in a list of 1,000 fictitious Buddhas which reminds one of the thousand Zarathustras of the Persians, and which was got up by the Mahâyâna-school (about 300 A.D.), it is but natural, in the absence of authentic information as to the origin of this dogma, to suppose that it may have been originated by Persian or Gnostic ideas influencing the Buddhism of Cashmere and Nepaul. For it must have been from one of those countries that the dogma of Amita reached China (viâ Tibet). Remarkable it is that the Chinese travellers Fa-hien and

Hiuentsang omit all mention of it. Southern Buddhisrs knows no Amita, neither are there any traces of a Brahminical or Vêdic origin of this doctrine. The most ancient Sûtras brought to China make no mention of it, and the first that alludes to Amita, the Saddharmapuṇḍarîka (q. v.) translated into Chinese 300 A.D. does not attribute any importance to him. It is only since the beginning of the fifth century that Amita has been placed in the foreground through Kumarayapa who came to China by way of Tibet (405 A.D.). When the so-called Lotus-school or Pure-land-school 蓮花宗 or 淨土宗 began to flourish and the peculiarly poetic tenets of this school referring to a paradise in the West began to influence the common people, Amita became the favorite of Chinese Buddhists. He is now by far the most popular Buddha in China.

There are some confused traditions as regards the antecedents of Amita. According to one account he was an incarnation of the ninth son of the ancient Buddha Mahâ bhidjña djñaña bhibhû (q.v.). Another legend asserts that he was the second son of an Indian Tchakra varti (q. v.) of the lunar race and like his father called 憍尸迦 Kaus'ika (?). Converted by a Buddha whose name was 世自在王 independent sovereign of the world (Sahês'vararâdja ?) he embraced the religious life and made certain vows which afterwards found their fulfillment in his being reborn as a Buddha in a realm called Sukhavatî (q. v.). Two famous Bôdhisattvas Kwanyin (v. Avalôkitês'vara) and Mahâsthânaprapta (q. v.) left our universe to reside with him.

According to the teaching of the Mahâyâna school Amita is looked upon as being the celestial reflex of S'âkyamuni; and as having by dint of contemplation (dhyâna) produced a spiritual son, the Bôdhisattva Padmapâni (i. e. Avalôkitês'vara). The Nepaulese doctrine of a primordial Buddha (Âdi-Buddha) having procreated Amita has not been adopted by Chinese Buddhism.

The doctrine of Amitâbha and his paradise in the Western Heavens is strictly speaking no contradiction to the doctrine of the Nirvâna (q. v.), for it does not interrupt the circle of transmigration though it offers to the devotee of Amita aeons of rest. But the popular mind understands his paradise to lie beyond the circle of metempsychosis and the common people practically look upon this pure land in the West in exactly the same light as the Christian looks upon his promised rest in heaven.

ÂMLA or ÂMLIKA 菴弭羅 the Tamarindus indica, one of the largest trees of India.

ÂMÔGHAVADJRA OR AMÔGHA 阿目佉跋折羅 explained by 不空金剛 the vadjra (q. v.) which is not hollow. Name of a Singhalese Buddhist, a follower of the mystic teachings attributed to Samantabhadra (q. v.) He came to China (733 A. D.) where he succeeded Vadjramati (q. v.) in the leadership of the Yôgatchâra-school (q. v.). Having proved his supernatural powers by taming a wild elephant he was reverenced as a divine being, and finally nominated first minister. He is the chief representative of the Tantra-school (in China), which he succeeded in spreading widely through the patronage of three successive emperors of the T'ang dynasty Hiuan tsung (A. D. 713-56) Su tsung (756-63) and Tai-tsung (763-80.) He introduced a large number of Dhâranîs (q. v.) and is the author of the festival for feeding hungry ghosts (盂蘭勝會). He is commonly quoted as Amôgha (不空).

ÂMRA OR ÂMRAKA OR ÂMALÂ 菴羅 or 菴摩羅 or 阿末羅. Name of a tree, the fruit of which is described as resembling the Chinese wild plum (棯) in shape, and the Chinese pear (梨) in taste. The Spondias mangifera or as Lassen calls it the Mangifera indica. Crawfurd mentions also the name Mahâphala (大婆羅 from which he derives the European word mango.

ÂMRADÂRIKÂ or ÂMRAPÂLÎ or ÂMBAPÂLÎ (lit. the guardian of the Âmra tree) 菴婆羅女 or 菴摩羅女 a female devotee of S'âkyamuni whom she presented with a garden called Âmravana (柰園). Legends affirm that she was miraculously born of an Âmra tree and that she had a son Djîvaka (q. v.). See for instance the Âmradârikâsûtra (柰女經).

AMRITA 甘露 sweet dew. The ambrosian food of the dêvas.

AMRITÔDANA RÂDJA 甘露飯王 the king that feasts on ambrosia. Name of a prince of Magadha, father of Anuruddha (q. v.) and Bhadrika (q. v.), uncle of S'âkyamuni.

ANÂBHRAKA (Tib. Sprin med) lit. cloudless 福愛 happy love. The second region of the fourth Dhyâna (q. v.) inhabited by dêvas called Anabhrakas. The 11th Brahma lôka.

ANÂGÂMIN (Singh. Anágámi. Tib. Phyirmihongba) 阿那含 explained by 不還 not returning, or by 不來 not coming i.e. not being reborn in the world of desire. The third degree of Budhistic saintship, the third class of Âryas (q. v.) embracing all those who are no more

liable to be reborn as men, though they are to be born once more as dêvas, when they will forthwith become Arhats (q. v.) and enter Nirvâṇa (q. v.).

ÂNANDA (Tibet. Kun gah vo) 阿難陀 or 阿難 explained by 歡喜 joy. Son of Drônôdana (q. v.) called Ânanda (*i.e.* joy) because he was born at the moment when S'âkyamuni attained to Buddhaship. Under the teaching of the latter he became an Arhat, and thenceforth famous especially for his extensive and accurate memory He is often quoted under the title "he who heard much" (多聞). The compilation and edition of the Sûtras (q. v.) was prepared by him. Before his death which took place 866 B. Ch. (correct date 463 B. Ch.) he appointed S'ânavâsika (q. v.) to be his successor and despatched his second disciple Madhyântika (q. v.) to convert Kashmir. Ânanda is to reappear on earth as Buddha under the name Sâgara varadhara buddhi vikriditâbhidjna (q. v.).

ÂNANDAPURA 阿難陀補羅 a kingdom and city in Western India northeast of the peninsula of Gujerat, the present Bârnagar near Kurree It was one of the strongholds of the Jain sect.

ANANTAMATI 無量意 boundless meaning. The third son of Tchandra sûrya pradipa (q. v.).

ANANTA TCHÂRITRA 無邊行 unlimited action. A fictitious personage that rose out of the earth before S'âkyamuni with myriads of other Bôdhisattvas.

ANÂTHA PIṆDIKA or ANÂTHA PIṆDADA (Pâli. Anepida) literally one who gives away his own not keeping (anâtha) a mouth full (pinda) 阿那他擯荼揭利訶跋底給 (anâtha piṇdada grihapati) explained by 獨孤善 supporter of orphans and destitutes, or by 善施 pious alms-giver. A wealthy house holder (v. Grihapati) in S'râvastî (q. v.), famous for his liberality. His proper name was Sudatta (q. v.) and his wife was called Vis' akhâ (q. v.).

ANÂTMÂ or ANÂTMAKA 無我 a metaphysical term designating self-inanition, emptiness, annihilation of the principle of vitality, unreality of all phenomena.

ANAVADATA v. ANAVATAPTA.

ANAVANÂMITAVÂIDJYAYANTA 常立勝幡 maintaining aloft the victorious banner. The name of the realm in which Ânanda is to reappear as Buddha.

ANAVATAPTA or ANAVADATA (Pâli Anâtattha. Singh. Anótatta Mong. Mapam dalai) 阿那婆達多 or 阿那婆荅多 or 阿耨達 or 阿耨 or 阿那達 explained by 無熱惱池 the lake without heat or excitement. A lake said to be situated on the top of a mountain

north of the Himâlaya. It is described to be square and to measure in circumference 50 Yôdjanas (q. v.) sending forth from each side a large river, the S'itâ, (q. v.) to the East, the Gangâ (q. v.) to the South, the Sindhu (q. v.) to the West and the Vakchu (q. v.) to the North. The descriptions of this lake seem to be based on an identification of the Manasarovana (Lat. 31° N. Long. 81° E.) with the Rawan's Hrad or Roodh lake (only ten miles distant from the former). Moorcroft supposed both lakes to intercommunicate when the snow thaws. As to those four rivers said to rise from the Anavatapta lake, whilst there is in reality only one large river the S'atadru sent forth by the Roodh lake they are probably meant to designate the Brahmaputra, Ganges, S'atadru and Oxus, the sources of which do lie within a short radius around those lakes.

ANDHRA 案達羅 a kingdom in Southern India situated between the Krishnâ and Godavarî with the capital Viñgila (q. v.).

AÑGÂRAKA 鴦哦囉迦 explained by 火星 star of fire. The planet Mars.

AÑGULIMÂLYA (Singh. Anguli mâla) 鴦窶利魔羅 or 鴦掘摩 explained by 指鬘 rosary of fingerbones. S'ivaitic sect of fanatics who made assassination a religious act. One of them was converted by S'âkyamuni.

AÑGULIPARVA 指節 finger-joints. Name of a measure, the 24th part of a Hasta (fore-arm).

ANILAMBHA SAMÂDHI 無緣三昧 the cause-less samâdhi. A degree of extatic contemplation. See Samâdhi.

ANIRUDDHA (Tibet. Mah hgags pa) 阿㝹樓馱 or 阿尼律陀 or 阿尼盧 or 阿那律 explained by 無貧 not poor, and by 無滅 not extinguished. These two explanations refer to the legend according to which Aniruddha once in a time of famine being himself "not poor" supported many Pratyêka Buddhas (q. v.). This charitable act produced great rejoicing among the dêvas which is to the present day "not extinguished." He was a disciple of S'âkyamuni, but not a relative of the latter as most Chinese texts mistaking Aniruddha for Anuruddha (q. v.) report. Aniruddha is to reappear on earth as a Buddha under the name Samanta prabhâsa (q. v.).

ANITYA v. TRÎVIDYÂ.

AÑS'UVARMMA 鴦輸伐摩 explained by 光胄 bright helmet. A king of ancient Nepaul, a descendant of the Litchhavis (q. v.) who made himself famous by his cleverness and by the authorship of the S'abda vidya s'âstra (q. v.).

ANTARA VÂSAKA 安陁會 explained by 裙 a skirt. Part of a priest's attire, a sort of waistcoat worn in place of a shirt.

ANTIMA DÊHA DHÂRIṆÔ 住是最後身 dwelling in the final body. A sacred phrase signifying the arrival of an individual at his last stage in the progress of transmigration before entering Nirvâṇa.

AṆU 阿耨 or 細塵 fine dust. A measure of distance, an infinitesimal division of a Yôdjana (q. v.), equal to 7 atoms of dust.

ANUPADHIS'ÊCHA 無餘 without remnants. A sacred phrase referring to the state of Nirvâṇa (q. v.) completely void of all traces of material elements.

ANUPAPÂDAKA or AUPAPÂDUKA (Pâli. Opapâtika. Singh. Âupapâtika. Tib. Brdzus te skyes pa) 化生 birth by transformation. One of the Tchaturyôni (q. v.), birth by metamorphosis or birth without parents, by which existence is received in an instant in its full maturity. By this birth Bôdhisattvas residing in Tuchita (q. v.) appear on earth. The Dhyâni Buddhas and Bôdhisattvas as e. g. Amita and Avalôkitês'vara are likewise called 化生 (miraculously born).

ANURUDDHA 耨樓陀阿 explained by 如意 conformity and by 無貧 not poor. The latter explanation properly belongs to Auiruddha (q. v.) with whom Anuruddha is identified in Chinese books. The former explanation is a translation of the Sanskrit term Anuruddha which is derived from the root *anu* (conformity). Anuruddha was a son of Amritôdana and therefore cousin german to S'âkyamuni in the story of whose last moments he is frequently mentioned.

ANUTTARA SAMYAK SAMBÔDHI literally unexcelled perfect intelligence 阿耨多羅三藐三菩提 explained by 無上 unexcelled (anuttara) 正徧 correct equality (samyak) and 正道 correct intelligence (sambôdhi). Another more painstaking but arbitrary explanation is untarnished (a–) and unparalleled (uttara) correct view (sam) and complete wisdom (myak) with complete possession of the highest sentiments (sambôdhi)." This term, one of the sacred phrases of most frequent occurrence, signifies the characteristics which every Buddha possesses.

APALÂLA 阿波邏羅 the Nâga or guardian deity of the source of the S'ubhavastu river (q. v.), converted by S'âkyamuni shortly before the death of the latter.

APARAGODÂNA or GÔDHANYA 阿鉢唎瞿陀尼 or 瞿陀尼 or 瞿耶尼 or 倶耶尼 or 瞿耶尼 explained in Chinese works as "the continent in the West (apara) where the people use cows (go) in place of money (dâna)." One of those 4 continents into which every universe is divided. It is situated to

the West of the Mêru (q. v.) and circular in shape, the faces of the inhabitants being likewise circular.

APASMÂRAKA 阿跋摩羅 a class of demons hostile to men.

APKRITSNA SAMÂDHI v. ASAKRIT SAMÂDHI.

APRAMÂṆÂBHA (Pâli. Apramana) 無量光 unlimited light. The fifth of the 16 Brahma-lôkas (q. v.).

APRAMÂṆÂBHAS (Tibet. Tshad med od) 無量光 unlimited light. The second region of the second Dhyâna inhabited by dêvas of unlimited light.

APRAMÂṆAS'UBHA (Tibet. Tshad med dge) 無量淨 unlimited purity. The eight of the 16 Brahma-lôkas (q. v.)

APRAMÂṆAS'UBHAS 無量淨 unlimited purity. The second of the 3 regions of the third Dhyâna inhabited by dêvas of unlimited purity.

APSARAS 天女 name of all female dêvas, of genii attending upon the Sun and the Moon, wives of Gandharvas, etc.

ÂRAṆYAKAḤ (Pâli. Âraññakangga. Tibet. Dgon pa pa) 阿練若 explained by 寂靜處 living in retirement and solitude i.e. an hermit, and by 阿蘭陀 or 阿蘭攘 or 練若 explained by 無諍聲 not the faintest sound being heard i.e. a recluse. The term signifies ascetics who live in strict seclusion. There are three classes to be distinguished. The first is called Dharma Âraṇyakaḥ 達摩阿蘭若 or 法阿蘭若 hermits of the law, their favourite tenet being the doctrine, that the principles (dharma) constituting human nature are originally calm, still and passive. Their favourite tree is the Bôdhi tree (q. v.). The second class is called Mâtanga âraṇyakaḥ 摩登伽阿蘭若 Its members reside constantly in cemeteries and are prohibited to approach a village within hearing distance of the lowing of a cow. They are probably called after the Hindoo caste Mâtanga. The third class or the Dânataka Âraṇyakaḥ 檀陁迦阿蘭若 is formed by hermits living on the sea beach or on half-tide rocks.

ÂRAṬA KÂLÂMA or ARÂḌA KÂLÂMA 阿藍迦蘭 or 阿藍迦 one of the first teachers of S'âkyamuni.

ARBUDA 頞浮陀 the first of the eight cold hells of Northern Buddhism, so called because there the cold chaps *(arbuda)* the skin of the culprits.

ARHÂN or ARHAT *(Singh. and Birm.* Rahat or Rahân. Siam. Arahâng. Tibet. Pa shom pa. Mong. Daini daraksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 fruit of Buddha (v. Buddhaphalam). The original meaning of Arhat (deserving, worthy) is overlooked by most Chinese commentators who explained the term as if it was

written ari-hat (destroyer of the enemy). The following two explanations are given, 殺賊 destroying the enemy *i. e.* conqueror of all passions, and 不生 not to be reborn *i. e.* exempt from transmigration. There is however a third explanation which is based on the original meaning of Arhat, namely 應供 deserving worship. The Arhat is the perfected Ârya and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (see under Ârya). Arhatship implies possession of supernatural powers and is to be succeeded either by Buddhaship or by immediate entrance into Nirvâṇa. The term Arhat has however in its popular acceptation a wider range, designating not only the perfected saint, but promiscuously all the disciples of S'âkyamuni. The Chinese text of the Saddharma puṇḍarika uses the term Arhân occasionally as synonymous with S'ravaka (q. v.) and constantly includes under it the largest circle of 1,200 disciples as well as the smaller ones of 500 and of 18 disciples. This is the meaning in which at present the term Arhân or Lo-hân (羅漢) is understood by Chinese Buddhists who apply it especially to those famous disciples of S'âkyamuni. Each of those 500 Arhâns is expected to reappear on earth as Buddha each assuming then the title Samanta prabhâsa (q. v.).

There are some attributes belonging to every Arhat which are often used as synonymes for Arhat as for instance kchinas'rava 殺賊 conqueror of the enemy (the passions) as'âikcha 不學 one who need not study (opp. s'âikcha 學者 disciple).

ARITÎ v. HÂRITÎ.

ARTHAS'IDDHI v. SARVÂRTHASIDDHA.

ARUṆA (literally red) 阿路猱 name of a mountain situated south of S'vêtavaras (q. v.) in the Punjab. It was believed to periodically increase and decrease in height.

ARÛPADHATU or ARÛPA VATCHARA 無色界 the world without forms (or desire). The third of the so called 3 worlds (v. Trâilôkya) towering above the Mêru. The world without form, where there is neither form nor sensuous gratification, comprising four heavens and forming the antechamber to Nirvâṇa.

ÂRYA (Pâli. Ariya. Singh. Arya) Tibet. Hphagspa. Mong. Chutuktu) 阿利耶 or 阿離耶 explained by 聖者 venerable. A title given to those only who have mastered the 4 spiritual truths (v. Ârya satyâni) and thereby entered the path to Nirvâṇa called Ârya mârga. This path having 4 stations is called the fourfold path (四道), and as the arrival at those stations is the fruit of perseverance in holiness they are also called the 4 fruits

(四果). The Ârya undergoes some development in his progress on the path wherefore those 4 stations are said to correspond to 4 different classes of Âryas (四有 or 四部). Particulars about these 4 paths or fruits or classes of Âryas see under S'rôtaâpanna, Sakridâgâmin, Anâgâmin and Arhat. Ârya is also a title given to every Buddhistic patriarch.

ÂRYA BHAGAVATÎ (the full title of this work is Ârya bhagavatî bhêchadja guru pûrva praṇidhâna nâma mahayâna) 藥師如來本願功德經 name of a work on metaphysics, probably identical with the Rakchâ bhagavatî of the Nepaulese.

ÂRYA DÂSA 阿梨耶馱娑 or 聖使 holy messenger. Name of a famous representative of the Mahâ saṁghikaḥ school (q.v.).

ÂRYA PÂRS'VIKA v. PÂRS'VIKA.

ÂRYA SATYÂNI or ÂRYÂNI SATYÂNI 四諦 four truths. Four doctrines the mastering of which is a mark of conversion. They are (1.) dukḥa 苦諦 the doctrine that "misery" is a necessary attribute of sentient existence; (2.) samudaya 聚諦 the doctrine that the "accumulation" of misery is caused by the passions; (3.) nirôdha 滅諦 the doctrine that the "extinction" of passion is possible; (4.) mârga 道諦 the doctrine of the "path" that leads to the extinction of passion.

ÂRYASÊNA 阿黎耶斯那 or 聖軍 holy army. One of the principal representatives of the Mahâsaṁghikaḥ school (q. v.).

ÂRYASIṀHA lit. venerable lion 師子尊者 or 師子比丘 the 24th patriarch, a Brahman by birth and native of Central India. He laboured in Cashmir where he died a martyr A. D. 259.

ÂRYAVARMMA 阿梨耶代摩 or 聖冑 holy helmet. A priest belonging to the Sarvâstivâdaḥ school (q. v.), author of a work on the Vibhâchâ (q. v.).

ASAKRIT SAMÂDHI (literally repeated samâdhi) 不供三昧 the samâdhi which is not collected in one (sc. formula). A degree of extatic contemplation. See Samâdhi.

ASAṀGHA or ÂSAÑGA or ÂRYA SAṀGHA 阿僧伽 explained by 無著 having no attachment. A native of Gândhâra (q. v.). originally a follower of the Mahîs'âsakaḥ school (q. v.). He lived mostly in Ayôdhya (Oude) where he taught the principles of the Mahâyâna school, and wrote many classical works in explanation of its doctrines. Strongly influenced by Brahminism and S'ivaism he became the founder of a new school, the Yôgatchara or Tantra school (q. v.) the tenets of which are exposed with dialectical subtilty in Asaṁgha's principal work the Yôgâtchârya bhûmi s'âs-

tra (q. v.). His teachings received wide acceptation in consequence of the belief that Asamgha had been miraculously transported to the heaven Tuchita where Mâitrêya (q. v.) taught him the principles of the Tantra system. He lived about 1,000 years after S'âkyamuni *i. e.* according to Chinese chronology about the beginning of the Christian era (correct date probably 400 A. D.).

ASAMKHYÊA (Pâli. Asamkheyya. Singh. Asankya) lit. countless 阿僧企耶 or 阿僧祇 or 僧祇 explained by 無數 innumerable. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 17 ciphers. Tibetian and Singhalese computations estimate one Asamkhyêa as equal to 1 followed by 97 ciphers whence Burnouf concluded that Asamkhyêa is the highest conventional sum constituted by the highest odd units (7 and 9) suggesting also that the two numbers 7 and 9 have some mystical meaning. (2.) Name of a class of kalpas (q. v.). Every Mahâkalpa (q. v.) consists of 4 Asamkhyêa kalpas viz a., the period of the destruction of a universe (壞刧); b., the period of continued destruction or the empty kalpa (空刧); c., the period of reproduction (成刧); d., the period of continued reproduction or establishment (住刧). Each of these periods is divided into 20 small kalpas (小刧).

ASANDJNI SATTVA or ARANGI SATTVA (Pâli. Asanga satta. Singh. Assanja satthaya) 無熱 lit. without heat. The 15th of the 18 Brahma lôkas. The 6th region of the 4th Dhyâna (q.v.).

ÂS'ÂLINÎ DHARMA S'ÂLÂ 奇特寺 lit. the odd monastery. A vihâra in Kharachar.

ASITA (Singh. Kala dewala. Tib. Trang srong tsien po) 阿私陁 or 阿氏多 or 阿私 or 阿夷 A richi (仙) whose slave S'âkyamuni was in one of his former births. Afterwards when the latter was reborn for the last time Asita pointed out the signs of future Buddhaship on the child's body. One of the 18 Lohan (v. Arhat) worshipped in China is also called Asita with the title "the Ârya from the Gridhra kûṭa mountains" v. Tapasvî.

AS'MAGABHA (Pâli. Vadjira. Tib. Rdohi snid po *i. e.* essence of stone) 阿輸摩揭婆 or 阿舍摩揭婆 or 阿濕摩揭婆 explained by 石藏 embodiment of stone, and by 琥魄 amber. One of the Saptaratna (q. v.), either amber (Rémusat) or coral (Julien) or diamond (Burnouf) or esmerald (Wilson).

AS'MAKÛTA 積石山 lit. stone-heap mountains. The eastern border of the desert Gobi.

AS'ÔKA (Pâli. Asoka or Pia dassi. Singh. Asoka. Mong. Chasalang oughei Nom un khaghan. Tib. Mya gnan med pa) 阿恕迦 or 阿輸迦 or 阿育 explained by 無憂 sorrowless, and said to be "a Tchakravartin (q. v.) who was a grandson of Adjâtas'atru." The latter remark refers to Kâlâs'ôka (453 B. C.) not to Dharmâs'ôka who was the grandson of Tchandragupta (381 B. Ch.) and who reigned about 319 B. Ch. But the Chinese constantly confound these two. As'ôka, they say, gained the throne by assassination of his nearest relatives. Converted to Buddhism through an Arhat whom he had ordered to be boiled alive and who appeared to be invulnerable, he became the Constantine of the Buddhistic church and made himself famous by the number of vihâras and stûpas he erected. He is supposed to be identical with the Piya dasi whose edicts have been found inscribed on pillars and rocks throughout India. His younger brother (correctly "son") was Mahêndra (q.v.). The third synod was held in his 17th and 18th years under Maudgalyayana (q.v.).

AS'ÔKA 無憂樹 lit. tree without pain. The Jonesia asoka, so called because Mahâmaya (q. v.) grasping a branch of this tree was delivered "without pain."

AS'ÔKÂRÂMA 無憂伽藍 a vihâra in Pâtaliputtra in which the third synod held its sessions.

AS'RAVAKCHAYA (Pâli. Âsava sam̃ khaya) lit. destruction of faults 漏盡 (exhaustion of the stream) or 盡漏 (completely exhausted). The Chinese derive this term from the root s'ru (落 to drop, to leak) and understood âs'rava to refer to "a stream of water" *i.e.* the soul's floating on through the eddies of transmigration. Âs'ravakchaya which is one of the 6 Abhidjñâs (q. v.) designates then "supernatural knowledge of the finality of the stream of life."

ASURA (Singh. Asur. Tib. Lha ma yin. Mong. Assuri) 阿脩羅 or 阿素羅 or 阿須倫 explained by 非天 "those who are not dêvas." The 4th clas of sentient beings, the mightiest of all demons, titanic enemies of gods and dêvas.

AS'VADJIT (Singh. Assaji) lit. mastre of horses 阿溼婆恃 or 阿說示多 or 阿說示 or 阿奢輸 explened by 馬師 or 馬勝 horse-breaker. A military title. Name of one of the 5 first followers of S'âkyamuni. See Upasêna.

AS'VAGHÔCHA (Singh. Assagutta) 阿溼縛窶沙 explained by 馬鳴 a neighing horse. The 12th patriarch, born in Benares, a noted antagonist of Brahminism. Kapimala (q. v.) was converted by him. He is said to have died 327 B. Ch. (correct date about

100 A. D.). His posthumous title is 切勝 exceeding merit.

AS'VAKARṆA (Pâli. Assakanna. Singh. Aswakarnna) 阿輸割那 or 頞濕縛羯拏 explained by 馬耳山 horse-eared mountain. The 5th of the 7 concentric circles of gold-mountains (七金山) which surround Mêru. It is separated from the 4th and 6th circles by oceans, and its height is 2,500 Yôdjanas. The Chinese god of fire (華光大帝) mentioned in a list of 1,000 Buddhas (of the last Kalpa) but not acknowledged by orthodox Buddhists is reported to have lived here in his fir t incarnation.

ÂS'VAYUDJA 頞濕縛庾闍 the first month of autumn.

AṬALI 阿吒利 a province of the ancient kingdom of Malva (q. v.).

ATAPA (Pâli Atappa. Tib. Migdung ba) lit. painless 無煩 lit. without trouble. The 13th Brahma lôka. The 5th region of the 4th Dhyâna.

AṬAṬA 阿吒吒 the 3rd of the 8 cold hells peculiar to Northern Buddhism. The culprits there can but utter this sound Aṭaṭa their lips being frozen.

ATCHALÂ 無厭足 insatiable. Name of a Rakchasî (q. v.)

ATCHÂRA 阿折羅 an Arhat of the kingdom of Andhra, founder of a vihâra.

ÂTCHARYA or ATCHARIN 阿遮利耶 or 阿闍梨 or 阿闍梨 or 阿祇利 or 闍黎 explained by 軌範師 a teacher of morals, or by 能糾正弟子行 able to elevate the conduct of one's disciples, or by 正行 correct conduct. A title of honour given to those who have finished the novitiate. A series of duties obligatory on the same.

ATHARVA VÊDA or ATHARVAṆA 阿闥婆拏 explained by 呪術 magic arts or by 術輪 a s'âstra on magic, or by 禳災 to conjure calamities down. The 4th portion of the Vêda intended for those who conduct public sacrifices.

ÂTMA MADA 我慢 selfish pride. Spiritual selfishness.

ÂTMANÊPADA lit. words for oneself 阿答末泥 A conjugation so called because the action is supposed to revert (pada) to oneself (atmane) *e.g.* dâ (to give) conjugated in the Âtmanêpada means "to give to oneself, to take."

ATYANVAKÊLA 阿點婆翅羅 an ancient kingdom, the country near Corachie (Lat. 24° 51 N. Long 67° 16 E.)

AVABHÂSA 光德國 kingdom of light and virtue. A fabulous realm in which Mahâkâs'yapa is to be reborn as Buddha.

AVADÂNAS 阿波陀那 explained by 譬喻 comparisons. One of the 12 sections of the Buddhistic canon, Sûtras explaining

doctrinal points by the use of metaphors and parables.

AVÂIVARTIKA 不退轉 one who does not turn back i.e. going straight to Nirvâṇa. An epithet of every Buddha.

AVAKAN v. INVAKAN.

AVALÔKITÊS'VARA. (Tib. sDjan ras gZigs dVang tchug or Cenresi. Mong. Ergetu khomsim bodisatu) lit. down (ava) looking (âlokya) sovereign (is'vara) 阿縛盧枳多伊溼伐羅 or 耶婆盧吉帝 correctly explained by 觀自在 on-looking sovereign. Another explanation which combines with the correct etymology (avalokita--isvara) the false derivation avalôkita (觀 looking on) svara (音 sound) is 觀世音自在 "the sovereign who contemplates (i.e. regards) the sounds (i.e. prayers) of the world;" abbreviated 觀世自在 the sovereign who contemplates the world," and 觀音 Kwan yin "contemplating sounds" i.e. hearing prayers. Corrupted forms are 光世音 "illuminating the sounds of the world" and 觀尹 on-looking ruler. Titles of Kwan yin are Bôdhisattva (q. v.); Abhayaṁdada (q. v.); 高王 August king (Abhyudgada radja ?) the patron of those who are under criminal prosecution; 白衣大士 white-robed great scholar (as such Kwanyin is represented with a child on one arm and worshipped by people desiring progeny); 大慈大悲 great mercy and benevolence (Adhimâtra kâruṇika ?); 千手千眼 having a thousand arms and eyes (see below). The first origin of this dogma is doubtful as neither Brahminism nor Southern Buddhism allude to it. No Sûtra of the North prior to the Saddharma puṇḍarîka (A. D. 300) mentions it. The latter identifies Aval... with Kwanyin and the chapter it devotes to the subject is now the principal classic with the Chinese devotees of Kwanyin. Comparing the reports of Fahien (A. D. 399) and Hoei seng (A. D. 518) with the works of Hiuentsang (A. D. 648) we perceive that the worship of Aval...was but little known in Fa hien's time, more in Hoei seng's time, whilst Hiuen tsang found it widely established, but especially in Magadha and the 18 kingdoms ruled by S'iladitja (A. D. 620). Internal evidences tend to show that the dogma of Aval...was first developed by the Mahâyâna school which united Aval ..as the personification of love and charity with Mañdjus'rî (q. v.) and Vadjrapâṇi (q.v.) in imitation of the brahminical Trimurti. Hence it comes that Kwanyin has the title is'vara and is often represented with *three* faces or with 11 faces arranged in *three* divisions. Afterwards the Tantra school applied its system of Dhyâni Bôdhisattvas and de-

clared Aval...to be the spiritual son of Amitâbha (q.v.), which Chinese sources explain by saying that Kwanyin was in a former incarnation the son of a king called 無量淨靜 "boundless purity" who was afterwards reborn as Amitâbha, and that Kwanyin was then foretold that he (she) would be reborn as the successor of Amitâbha Buddha. S'ivaism also seems to have influenced the dogma of Aval...in Nepaul and Tibet. The same influence can be traced in China where the authorship of most S'ivaitic Dhâranîs (q. v.) and especially that of the famous 6 syllables (v. ôm manipadmê hûm) is ascribed to Kwanyin who is often represented with the S'ivaitic necklace of skulls. What Nepaulese Mongolian and Tibetian Buddhists now-a-days think of Aval...coincides with the Chinese belief: that Kwanyin is the invisible head of the Buddhistic church, the spiritual mentor of all believers and "hears with compassion the prayers of those who are in distress," and that in the execution of this office Kwanyin appears on earth in various forms (male and female) to convey spiritual blessings to both sexes.

It is not strange then that some Chinese texts confound Kwanyin with Mâitrêya (q. v.) as the former was predicted to be the successor of Amitâbha whilst Mâitrêya is to be the next Buddha that appears. If other texts increase the confusion by identifying Kwanyin with Mâitrêya and with Pûrṇa mâitrâyaṇi puttra (q. v.) the explanation is likewise easy, for Kwanyin's title 大慈 great mercy is likely to be confounded with that of Mâitrêya 慈氏 family of mercy or with that of Pûrṇa 滿慈子 son of complete mercy. Some texts also assert that Kwanyin was "the third son of the grihapati Anâtha pindika of the bamboo garden Djêtavana near the Gridhrakûṭa mountain and was called Sudatta." But as they add that this was but one of many incarnations, there is no contradiction in it though it is based on a mistake as Sudatta was the name of the father.

So far therefore the Chinese reports of Kwanyin agree with the Indian traditions regarding Aval...But the Chinese look upon Kwanyin as a woman whilst Aval. had originally none but male attributes. Moreover the above mentioned etymological substitution of svara (音) for is'vara awakens suspicions, the more so as the Chinese apparently knew the correct derivation of the term. These difficulties are removed if we give those native reports about Kwanyin a little more credit than they *primâ facie* deserve. They claim for Kwanyin an antiquity prior to Aval...nay prior to the establishment of Indian Buddhism, asserting her to have been the 3rd

daughter of S'ubhavyûha (妙莊王 king of wonderful ornaments) whom they first call "a ruler of a northern kingdom" and later then identify with Chwang wang (莊王) of the Chow dynasty B. Ch. 696. She refused, it is said, to be married whereupon she was first put into a convent and then by her father's orders executed by stifling because the sword of the executioner broke without hurting her. Her spirit went to hell: but hell changed into paradise. Yama sent her back to life to save his hell, when she was miraculously transported on a Lotus flower to the island of Poo too (v. Pôtala). Her father fell ill but she cut off the flesh of her arms to cure him. In return for this he had a statue erected in her honour but ordering it to be made "with arms and eyes complete" (全手全眼) his order was misunderstood and a statue with "a thousand arms and a thousand eyes" (千手千眼) perpetuated her memory.

From all this it appears as the most natural explanation to suppose, that Indian or Tibetian Buddhists casting about on their arrivals in China for an equivalent for Aval . were struck with the similarity of the name and attributes of the *native* deity Kwanyin (goddess of mercy) with those of Aval... and could not resist the temptation to prove by a little stretch of philological sophistry (vara for is'vara) that Kwanyin was the identical Aval...and that the very name Kwanyin was but a literal translation of the name of the Hindoo deity. The difference of sex was set aside by the help of the doctrine of avâtâras. Consequently it could be said that Kwanyin was originally born in India and lived in Pôtala at the mouth of the Indus, without its being contradictory to the belief of Chinese Buddhists that Kwanyin was born in China and resided on the island Pôtala on the China coast.

AVAṆḌA 阿軬荼 an ancient kingdom probably the district of Shekarpoor (Lat. 27° 36 N. Long. 69° 18 E.).

AVARAṢÂILÂḤ (Singh. Seliyâs) 阿伐羅勢羅 the second subdivision of the Mahâsâm̃ghikaḥ school (q. v.).

AVARAS'ÂILÂ SAM̃GHÂRÂMA 阿伐羅勢羅僧伽藍 explained by 西山寺 the monastery of the western mountain. A vihâra in Dhana Katchêka (q. v.) built 600 B. Ch. deserted A. D. 600.

AVÂTÂRA 阿跋多羅 explained by 化生 metamorphosis. The Brahminical idea of incarnation corresponding to anupapâdaka (q. v.).

ÂVEṆIKA DHARMA (Singh. Buddha dharmma) 十八不共法 lit. 18 detached characteristics. The distinguishing marks of a Buddha who is detached (不共)

from the imperfections which attach to the majority of mankind.

AVIDDHA KARṆA SAṂGHÂRÂMA 阿避陀羯刺拏僧伽藍 or 不穿耳伽藍 lit. the monastery of those whose ears are not pierced. An ancient vihâra near Yôdhapatipura (q. v.).

AVIDYÂ (Singh. Awidya) 無明 want of clear understanding. The last (or first) of the 12 Nidânas (q. v.) viz. ignorance which mistakes the illusory phenomena of this world for realities.

AVILÔMA 羊毛 a sheep's hair. One of the subdivisions of a Yôdjana (q. v.).

AVÎTCHI (Singh. Awitchi) 阿鼻旨 or 阿惟越致 or 阿毗至 or 阿鼻 or 阿毗 explained by 無間地獄 hell without interruptions. The last of the 8 hot hells so called because the culprits there die and are born again in uninterrupted duration though not without hope of final redemption.

AVRIHA (Singh. Awiha. Tib. Mitchheba) lit making no effort 無想 "not thinking." The 13th Brahma lôka. The 4th region of the 4th Dhyâna.

AYAMUKHA (or Hayamukha) 阿耶穆佉 an ancient kingdom probably the neighbourhood of Surajepoor (Lat. 26° 26 N. Long. 86° 16 E.)

AYANA 行 lit. a march. A division of time, 6 months.

AYÔDHYÂ 阿踰陀 the capital of Kos'ala (q v.) the head quarters of ancient Buddhism, the present Oude (Lat. 26° N. Long. 82° 4 E).

ÂYURVÊDA 阿由 explained by 命論 or 壽論 s'âstra of longevity. One of the Vêdas, a ritual to be used at sacrifices.

AYUTA 阿由多 or 那由他 explained by 百俱胝 100 kôṭi. A numeral equal to 1,000,000,000.

B

BADAKCHÂN 鉢鐸創那 or 巴達克山 a mountainous district of Tukhâra, the region near Gumbeer (about Lat. 34° 45 N. Long. 70 E.).

BAGHELÂN 縛伽浪 the country West of the Bunghee river between Koondooz and Ghoree (about Lat. 36° N. Long. 68° E.)

BAKTRA 縛喝羅 or 縛喝 a city of ancient Bactriana, once a nursery of Buddhism, A. D. 600 still famous for its sacred relics and monuments. The present Balkh (Lat. 36° 48 N. Long. 67° 4 E.).

BALA (Singh. Purnna) 婆羅 the sister of the girl Ananda (Singh, Sujata) who supplied Sâkyamuni with milk.

BALA or Pantchabalâni (Singh. 5 balayas) 五力 the five powers, with the note "bala signifies to limit, to stop (制止)". One of the categories forming the 37 Bôdhi pakchika dharma (q. v.) em.

bracing 1., the power of faith v. S'raddhâbala; 2., the power of energy v. Vîryâbala; 3., the power of memory v. Smritibala; 4., the power of meditation v. Samâdhibala; 5., the power of wisdom, v. Pradjñâbala. See also under Indryâ.

BÂLÂDITYA 婆羅阿迭多 explained by 幼日 the early sun. A king of Magadha, protector of the Buddhists, who —if identical with Balihita—reigned 191 A. D.

BÂLAPRITHAGDJANA (Pâli. Bala puthudjdjana) 婆羅必利他伽闍那 or 婆羅必栗託仡那 explained by 小兒別生 a child born apart (*i.e.* differently from the saints) or by 愚異生 born a fool and differently (from the saints). A designation for those who are morally and spiritually dead. An infidel.

BALI 婆稚 explained by 有縛 one who has ties (of relationship). A king of the Asuras.

BÂLUKÂ 跋祿迦 an ancient kingdom of Eastern Turkestan, the present Aksu. Lat. 40° 7 N. Long. 39° 29 E.

BARUKATCHÊVA 跋祿羯呫婆 an ancient kingdom in Gujerat, South of the Nerbudda near Baroche (Lat. 21° 44 N. Long. 72° 56 E.).

BAYANA 梵衍那 an ancient kingdom and city in Bokhara famous for a colossal statue of Buddha (entering Nirvâṇa) believed to be 1,000 feet long. The present Bamyân (Lat. 34° 50 N. Long. 67° 40 E.).

BHADANTA (Pâli. Bhanta) 婆檀陀 explained by 大德 great virtue. A title of honour like "Reverend" given to all Buddhist priests.

BHADRA (Pâli Baddha) 跋達羅 or 跋陀 explained by 善 virtuous, or by 賢 a sage. An epithet of every Buddha. Name of a tree. Name of the realm (善國) in which Yas'ôdharâ (q.v) is to be reborn as Buddha.

BHADRAKALPA (Pâli. Bhaddha kappa) 賢刧 lit. the kalpa of the sages. A designation for the kalpa of stability (v. kalpa) so called because 1,000 Buddhas (sages) appear in the course of it. Our present period is a Bhadra kalpa and 4 Buddhas have already appeared. It is to last 236 millions of years, but over 151 millions have already elapsed.

BHADRA KÂTCHANÂ v. YAS'ÔDHARÂ.

BHÂDRAPADA 婆達羅鉢陀 name of the last summer month.

BHADRAPÂLA 跋陀婆羅 a Bôdhisattva who with 500 others slighted S'âkyamuni in a former existence. He was afterwards converted and became a Buddha.

BHADRA RUTCHI 跋陀羅樓支 explained by 賢愛 love of a sage. A priest in Parvata

(q. v.) famous for the public disputation he held with a Brahman who at the end of it was swallowed up by hell.

BHADRA VIHÂRA 跋達羅毗訶羅 explained by 賢寺 the monastery of sages. A vihâra in Kanyâkubdja (q. v.).

BHADRIKA or Bhadraka (Pâli. Bhaddaji. Tib. Ngang zen or Ming zan) 跋提梨迦 or 跋提離 or 跋提 a son of Amritôdana; one of the first 5 disciples of S'âkyamuni.

BHAGAI 勃伽夷 a city South of Khoten with a Buddha-statue which exhibits all the lakchaṇâni (q. v.) and was brought thither from Cashmere.

BHAGAVAT or BHAGAVAN (Pâli. Bhagavâ. Singh. Bagawa. Tib. Btshom ldan das) lit. fortunate 薄伽梵 or 婆伽婆 said to be "the highest general term for a man of virtue (or merits)." This agrees with Hardy's rendering "the most meritorious." An epithet given to every Buddha.

BHÂICHADJYA RÂDJA 藥王 lit. the medical king. A disciple of S'âkyamuni. In one of his previous forms of existence he was Sarva sattva priya dars'ana (q. v.), in another he was Vimalagarbha (q. v.),

BHAICHADJYA RÂDJA SAMUDGATA 藥上菩薩 lit. superior medical Bôdhisattva. A disciple of S'âkyamuni. In a previous birth he was called Vimalanêtra (q. v.).

BHAṆÎ 般尼 or 婆尼 a minister of king S'as'añka (q. v.).

BHÂSKARA VARMMA 婆塞羯羅伐摩 explained by 日冑 armour of the sun. A king of Kâmarupa (q.v.) a descendant of Narâyana Dêva.

BHAVA (Singh. Bhawa) 有 lit. existence. One of the 12 Nidânas, designating "existence" as the moral agent that assigns every individual to one of the 3 worlds (v. Trâilôkya) which are looked upon as three different modes of actual existence (三有). The creative cause of Bhava is Upâdâna (q.v.), its consequence is Djâti (q.v.).

BHAVA VIVÊKA 婆毗吠伽 or 淸辯 one who argues (a point) clearly. A disciple of Nâgârdjuna who unsuccessfully applied to Avalôkitês'vara and to Vadjrapani to solve his doubts and then retired to a rock cavern to await the coming of Mâitrêya.

BHÎCHMAGARDJITA GHÔCHASVARA RÂDJA 威音王 lit. king of grave utterance. The name under which 20,000 kôṭis of Buddhas successively appeared in Mahâsambhava (q.v.) during the Vinirbhôga-kalpa (q.v.).

BHIKCHU (Pâli. Bhikkhu. Singh. Bhikchu Tib. dGeslong. Mong. Gelong) lit. living by alms 比丘 explained by 乞士 a mendicant scholar, or by 釋種 followers

of S'âkya. Another rendering 苾芻 is originally the name of a fragrant plant which is considered to be an emblem of the virtues characteristic of a religious mendicant. There are two classes of Bhikchus: the esoteric mendicant (內乞) controls his nature by the law, the exoteric mendicant (外乞) controls his body by the food he eats. The true Bhikchu can perform miracles. All mendicants call themselves S'ramaṇas (q. v.).

BHIKCHUNÎ (Tib. dGe slong ma or Ani. Mong. Tshibaganza), 比丘尼 or 苾芻尼 the female religious mendicant, subject to the same rules as the Bhikchu.

BHÎMÂ lit. terrible 毗摩 or 婝摩 name of S'iva's wife. Name of a city West of Khoten noted for a Buddha-statue "which had transported itself thither from Udjyana."

BHÛTAS 部多 described as "heretics who besmear their bodies with ashes." Probably a S'ivaitic sect.

BIMBISÂRA (other forms are Bimbasâra, Vimbisara, Vimbasara. Singh. Bimsara. Tib. Srenîka or Gzugs tshan sning po. Mong. Margisiri amogo langa ouile duktchi or Tsoktsasun Dshirüken) 頻毗娑羅 or 頻婆娑羅 explained by 影堅 "a shadow rendered solid," or by 瓶沙 'the sand of a (flower) vase." A king of Magadha residing at Râdjagriha one of the first royal converts. He presented S'âkyamuni with a famous park (v. Kalanta Vêṇuvana). He was murdered by his son Adjâtas'atru about 551 B. Ch.

BÔDHI or Sambôdhi 菩提 explained by intelligence, or by 正覺 truly awake, or more accurately "the act of keeping one's mind truly awake" in contradistinction from Buddhi (the *faculty* of intelligence) or by 道 intelligence. The term Bôdhi is profusely explained by a distinction of 37 accessory conditions of Bôdhi (v. Bôdhi pakchika dharma.)

BÔDHIDHARMA 達摩大師 the 28th Indian and 1st Chinese patriarch, son of a king in Southern India, originally called Bôdhitara (菩提多羅). His teacher Panyatara (般若多羅) changed his name into Bôdhidharma to mark his unusual penetration in religious matters (dharma). He brought the famous patra (q.v.) to China where he arrived A. D. 520 (21st day of the 9th month), and after a short visit to Canton settled in Loyang. There he engaged in silent meditation for 9 years whence he received the title "wall-gazing Brahman" (壁觀婆羅門) though he was a Kchattriya. The date of his death is uncertain (probably A. D. 529).

BODHIDRUMA or Bôdhivrikcha 菩提樹 (bôdhi tree) or 道樹

(tree of intelligence) or 畢鉢羅 (pippala) or 賓撥梨力叉 (pippali vrikcha) or 阿濕喝咃波力叉 (asvas'tha vrikcha). The *Ficus religiosa* in the shade of which S'âkyamuni spent 7 years of penance, and under which he sat when he became Buddha *i.e.* obtained bôdhi. Hence the name of the tree which still exists, 2 miles S. E. of Gayâ on the left bank of the Nâiranjana-river, and which is believed to have been originally 400 (Chinese) feet high. Hiuen tsang saw it when it was but 50 feet high. Cuttings carried to China are objects of reverence, as the tree is considered to be a symbol of the spread and growth of the Buddhist church. Fahien mistook it for a palm tree (梖多 or 思惟樹 tree of reflection, the *Borassus flabelliformis*) with which the Bôdhi tree is now generally identified in China. V. Patra.

BÔDHILA 佛地羅 a native of Cashmere and follower of the Mahâsamghika school. He is the author of the Tattva sañchaya s'astra.

BÔDHIMAṆḌA (Singh. Bôdhi mandala) 菩提道場 (the altar of bôdhi) or 道場 (the altar of intelligence) or 金剛坐 (the diamond-throne *i.e.* Vadjrâsana). The terrace surrounding the Bôdhidruma (q. v.), believed to have raised itself out of the ground and to consist of soil "as solid as diamond." It is believed to be the centre (or navel) of the earth. All Bôdhisattvas sit down there when they become Buddhas.

BÔDHI MÊGHÊS'VARA 菩提迷祇濕伐羅 explained by 覺自在雲 lit. intelligent sovereign cloud. A Singhalese priest famous for his virtue.

BÔDHI PAKCHIKA DHARMA. (Pâli. Sattatimsa pâramiyo) 三十七助道品 lit. 37 conditions accessory to (in aid of) the state of Bôdhi (q. v.). The constituent elements of Bôdhi (q. v.). A series of qualifications which all those must obtain who wish to become Buddhas *i.e.* to obtain absolute intelligence (bôdhi), consisting of the following categories: 4 subjects of thought v. Smrityupasthâna; 4 perfect exertion v. Samyakprahâna; 4 steps towards magic power v. Riddhipâda; 5 organs v. Indrya; 5 powers v. Bala; 7 degrees of wisdom v. Bôdhyanga and finally 8 portions of the path v. Mârga.

BÔDHI RUTCHI 菩提流支 or 流支 explained by 覺希 intelligence and hope. A native of Northern India who arrived in China A. D. 508 where he laboured especially as a translator.

BÔDHISATTVA (Pali. Bôdhisatto. Singh. Bôdhisat) lit. he whose essence (sattva) has become intelligence (bôdhi) 菩提薩埵 or 菩薩 explained by 覺有情

intelligence being in possession of one's affections. A being that has only once more to pass through human existence before it attains to Buddhaship. The third class of Buddhistic saints comprehending all who are candidates for Buddhaship as well as those Buddhas who are not yet perfected by entrance into Nirvâṇa. They are also styled Mahâsattvas (q. v.). The state of a Bódhisattva is considered as one of the three means of conveyance to Nirvâṇa (v. Triyâna). Its symbol is an elephant fording a river.

BÔDHISATTVA PIṬAKA 菩薩藏經 a collection of Sûtras treating on the state of a Bódhisattva.

BÔDHI VIHÂRA 菩提寺 the monastery of intelligence. A favourite name for many monasteries.

BÔDHI VRIKCHA v. Bôdhidruma.

BÔDHYANGA (Pâli. Sambôdjhanga. Singh. Bowdyânga) 七菩提分 or 七覺分 seven sections of intelligence, or 七覺支 seven branches of intelligence. One of the categories which form the 37 Bôdhi pakchika dharma. These 7 "sections" or rather degrees of intelligence are 1., memory v. Smriti; 2., discrimination of the laws v. Dharma pravitchaya; 3., energy v. Virya; 4., removal of trouble and vexation v. Pras'rabdhi and 5., ecstatic contemplation v. Samâdhi. Sometimes Smriti is placed last.

BOLOR 鉢露兒 or 鉢露羅 An ancient kingdom S. E. of Pamir, on the northern bank of the Indus, rich in minerals. It is to be distinguished from the city Bolor in Tukhâra.

BRAHMÂ (Tib. Tshangs. Mong. Esrun tegri) 婆羅吸摩 or 婆羅賀磨 or 梵覽摩 or 梵天王 or 梵王 or 梵 The first person of the Brahminical Trimurti, adopted by Buddhism, but placed in an inferior position, being looked upon not as Creator, but as a transitory dêvata whom every Buddhistic saint surpasses on obtaining bôdhi. Notwithstanding this the Saddharma pundarika calls Brahmâ "the father of all living beings" (一切衆生之父)

BRAMADATTA 梵摩達 or 梵授 lit. Brahmâ's gift. An ancient king of Kanyâkubdja. A king of Vârânas'i, father of Kâs'yapa. See Brahmânandita.

BRAHMA DHVADJA 梵相 lit. Brahmâ's figure. A fabulous Buddha whose domain is S. W. of our universe; an incarnation of the 8th son of Mahâbhidjña djñanâ bhibhû.

BHRAMA KÂYIKAS (Tib. Tshangs hkhor) 梵天 lit. the dêvas of Brahmâ. The retinue of Brahmâ.

BRAHMÂKCHARAS 梵字 or 梵書 Brahmâ's writing. The written characters of the Brahmans, said to be the invention

of Brahmâ, but referring to Pâli as well as to Sanscrit. Chinese texts consider Pâli as the ancient and Sanskrit as the modern form even as regards the system of sounds. Whenever they distinguish an ancient and modern pronunciation of any Indian term, the former tallies with the Pâli the latter with the Sanskrit rendering of the same.

BRAHMALÔKA 梵天 (the heavens of Brahmâ) or 世主天 (the heavens of the ruler of the world). Eighteen heavenly mansions constituting the world of form (v. Rûpadhâta) and divided into 4 "regions of contemplation" (v. Dhyâna). Southern Buddhism knows only sixteen. Those two which Northern Buddhists added are Puṇya prasava and Anabhraka.

BRÂHMAṆA 跋濫摩 or 婆羅門 explained by 淨行 those who walk in purity. Chinese texts use this term in a double sense 1., when referring to the caste of Brahmans they use it as a term of purely *social* distinction (姓 surname) without any religious meaning 2., when the term is used in a *religious* sense it simply means "a man whose moral conduct is pure," no matter to which caste or religious denomination he may belong.

BRAHMÂNANDITA 梵豫 lit. Brahmâ's elephant. An ancient king of Vâis'âli, who had 1,000 sons, perhaps identical with Brahmadatta.

BRÂHMAṆAPURA 婆羅門邑 a city of Mâlava a short distance to the N. E. of the capital.

BRÂHMAṆA RACHTRA 婆羅門國 lit. the kingdoms of the Brahmans. A general name for India.

BRAHMA PARICHADYÂḤ 梵衆 lit. the assembly of the Brahmas. The 1st Brahmalôka. The 1st region of the 1st Dhyâna.

BRAHMA PURA 婆羅吸摩補羅 explained by 女國 the kingdom of women. An ancient kingdom of Northern India, the dynastic title of which was entailed upon the female line exclusively. Its capital was situated near Sirenuggur (Lat. 30° 10 N. Long. 78° 46 E).

BRAHMA PURÔHITAS 梵輔 lit. the attendants of Brahmâ. The 2nd Brahma lôka. The 2nd region of the 1st Dhyâna.

BRAHMA SAHÂM̃PATI v. Sahâm̃pati.

BRAHMATCHÂRI 梵志 explained by 淨裔 descendant of purity. A young Brahman. An ascetic (irrespective of his caste or descent).

BUDDHA (Tib. Sangs rgyas. Mong. Burchan) 浮圖 or 佛陀 or 佛 correctly explained by 覺 "awake" The term means "every intelligent being who has thrown off the bondage of sense perception and self, knows the utter unreality of

all phenomena and is ready to enter into Nirvâṇa". The highest degree of Buddhistic saintship. The first person of the trinity (v. Trivatna).

BUDDHA BHADRA 佛陀跋多羅 explained by 覺賢 intelligent sage. An Indian Buddhist who arrived in China A. D. 406 and translated part of the Fa yen king (華嚴經). Also name of a disciple of Dharmakôcha whom Hiuentsang met in India (A.D. 630-40).

BUDDHA BHÛMI SÛTRA v. Das'a bhûmi sûtra.

BUDDHA DÂSA 佛陀馱索 explained by 覺使 servant of intelligence. A native of Ayamukha, a follower of the Hinâyâna school and author of the Mahâ vibhâchâ s'âstra.

BUDDHADHARMA same as Avênika dharma.

BUDDHA GAYÂ v. Gayâ.

BUDDHAGUPTA 佛陀毬多 explained by 覺護 guarded by intelligence. A Buddhistic king of Magadha, son and successor of S'akrâditya.

BUDDHA KCHÊTRA 紇差恒羅 or 刹恒利那 or 佛刹 explained by 佛土 or 佛國 land or realm of Buddha. The sphere of each Buddha's influence, said to be of a fourfold nature: 1., the domain where good and evil are mixed (淨穢雜居土); 2., the domain in which the ordinances (of salvation) are not altogether effectual (方便有餘土) though impurity is banished there and all beings reach the state of S'râvaka and Anâgâmin; 3., the domain in which Buddha himself is altogether successful (自受用土 or 寶報土) where his doctrines and powers are fully responded to and where all beings are successful in mastering the truth (他受用土); 4., the domain in which all are permanently calm and enlightened (常寂光土) the land of "spiritual nature" (法性土).

BUDDHAMITRA 伏馱密多 the 9th patriarch a native of Northern India, a Vàis'ja by birth who died B. Ch. 487.

BUDDHANANDI 佛陀難提 the 8th patriarch, a native of Kàmarûpa and descendant of the Gautama family. He died B. Ch. 535.

BUDDHAPÂLI 佛陀波利 explained by 覺護 guarded by intelligence. A disciple of Nâgârdjuna and founder of a subdivision of the Madhyamika school.

BUDDHAPHALAM 佛果 the fruit of Buddha *i.e.* the state of an Arhat.

BUDDHA SIMHA 佛陀僧訶 explained by 師子覺 a lion's intelligence (*i.e* supreme intelligence). A disciple of Asamgha.

BUDDHA TCHHÂYÂ 佛影 lit. the shadow of Buddha. The shadow of S'âkyamuni shown in various places of India but visible

only to those "whose mind is pure."

BUDDHAVANAGIRI 佛陀伐那山 a mountain near Râdjagriha famous for its rock caverns in one of which S'âkyamuni lived for a time.

BUDDHÔCHINGA 佛圖澄 an Indian Buddhist who came to China about 348 A. D. and made himself and Buddhism very popular by the miracles he performed.

BUDDHÔCHṆÎCHA 佛頂骨 the skull bone of S'âkyamuni, an object of worship.

BUKHARA 捕喝 or 捕揭 the present Bokhara, Lat. 39° 47 N. Long. 64° 25 E.

C

CHAḌABHIDJÑÂS see. Abhidjñâ.

CHAḌÂYATANA (Singh. Wêdanâ khando. Tib. Skye mtchhed) 六入 lit. six entrances, designating however not the means of entrance only, but also the objects which enter. One of the 12 Nidânas, sensation or the organs of sense, viz., eye, ear, nose, tongue, body and mind. The cause of sensation is Spars'a, its consequence Nâma rûpa.

CHADPÂDÂBHIDHARMA 六足阿毗曇摩 name of a metaphysical work.

CHADUMÂN 忽露摩 a district of ancient Tukhâra, North of the Wakhan (upper course of the Oxus).

CHAGHNÂN 尸棄尼 a district to the East of the Chadumân district.

CHAṆMÛKA 商莫迦 a Bôdhisattva, famous for filial piety.

CHAṆMUKHÎ DHÂRAṆÎ SÛTRA 六門陀羅尼經 title of a work translated by Hiuentsang.

CHARAKA 沙落迦 a monastery in Kapis'a.

D

DÂGOBA see Stûpa.

DAKCHIṆÂ 達櫬拏 or 駄器尼 or 達嚫國 or 檀嚫 correctly described as "situated South of Behar" but often confounded with 大秦國 the Roman empire. The ancient name for the Deccan.

DAKCHIṆÂYANA 南行 lit. march (of the sun) to the South. A period of six months.

DAKCHIṆA KÔSALA see Kôsala.

DÂNA 檀那 or 檀那 explained by 布施 charity. The first of the 6 Pâramitâs, the virtue of religious charity implying all kinds of selfdenying acts as alms, sacrifices and even self mutilation and self immolation.

DÂNAPATI 施主 or 檀越 explained by "one who practices dâna (檀) and thereby crosses (越) the sea of misery." A title of honour given to all who support the cause of Buddhism by acts of charity, especially to founders and patrons of monasteries.

DÂNATAKA ÂRAṆYAKAḤ see Âraṇyakaḥ.

DANTAKÂCHṬHA 憚哆家瑟詑 explained by 齒木 lit. dental wood *i.e.* wood which restores decayed teeth when chewed. Name of a tree which is said to have grown from a tooth pick which S'âkyamuni threw away.

DANTALÔKAGIRI 彈多落迦山 or 檀特山 a mountain near Varucha on which Sudâna lived for some time.

DARADA 陀歷 the country of the ancient Dardae mentioned by Strabo and Pliny. The region near Dardu Lat. 35° 11 N. Long. 73°54 E.

DAS'ABHÛMÎS'VARA or Buddha bhûmi sûtra 十地經 lit. the Sûtra of ten stations. One of the 9 Dharmas, a work treating on the ten different degrees of perfection through which every Buddha must pass.

DAS'ABALA 十力 lit. ten powers. An epithet of every Buddha, who must be in possession of ten faculties which are variously enumerated and composed of some of the 6 Abhidjñâs and some of the 8 Mârgas.

DAS'ABALA KÂS'YAPA 十力迦葉 an uncle of S'âkyamuni and perhaps identic with Vâchpa.

DELADÂ (Singh. Dalada) 佛齒 lit. the tooth of Buddha. The famous tooth relic of S'âkyamuni, said to be his left canine tooth.

DÊVA (Singh. Dêwa. Tib. Lha. Mong. Tegri) 提婆 explained by 梵天人 inhabitants of the Brahma lôkas or by 天神 spirits of heaven. General term for all the gods of Brahminism and all beings who dwell in the 6 Dêva lôkas. They are subject to metempsychosis.

DÊVABÔDHISATTVA or Ârya dêva 提婆菩薩 a native of Ceylon and disciple of Nâgârdjuna, famous as an antagonist of Brahminism.

DÊVADATTA (Singh. Dêwadatta. Tib. Lhasbyin or Hlandshin. Mong. Tegri Oktigâ) 提婆達多 or 調達 explained by 天授 gift of dêvas. The deadly enemy and rival of S'âkyamuni whom he repeatedly tried to kill. He was swallowed by hell. A sect revering him as a Buddha existed up to 400 A. D. He was said to have been an incarnation of Asita and is expected to reappear as a Buddha under the name Dêvarâdja (天王 lit. king of dêvas) in an universe called Dêvasôppana (天道 lit. path of the dêvas).

DÊVÂLAYA (Singh. Dewala) 天祠 lit. a place in which a dêva is worshipped. Name for all brahminical temples.

DÊVALÔKA (Singh. Dêwa lôka) 天 or 天宮 lit. mansion of dêvas. Name for the six celestial worlds situated above the Mêru between the Brahmalokas and the earth. Particulars see under

Tchatur mâharâdja kâyikas, Trayastriṁs'as, Yama, Tuchita, Nirmanarati and Paranirmita.

DÊVAS'ARMA or Devasarman 提婆設摩 a Sthavira, author of the Abhidharma dharma skandha pâda s'âstra and of the Abhidharma vidjñâna kaya in which he denied the existence of both *non-ego* and *ego*.

DÊVASÊNA 提婆犀那 explained by 天軍 an army of dêvas. An Arhat who by his spiritual power could transport himself and others to the heaven Tuchita.

DÊVATIDÊVA 天中天 lit. the dêva among dêvas, *i. e.* the god of gods. A name given to the infant S'âkyamuni (Siddharta) because when he was presented in the Dêvâlaya of Mahês'vara all the statues of dêvas there prostrated themselves before him, that of S'iva included.

DÊVÎ (Singh. Dèwi) 天女 a female dêva. Same as Apsaras.

DHANADA see Vais'ravana.

DHANA KATCHÊKA 馱那羯磔迦 *an ancient kingdom in Southern India, now the north* eastern extremity of the Madras presidency.

DHANU 弓 lit. a bow. A measure of length, the 4000th part of a Yodjana.

DHARAṆIṀDHARA 持地 lit. grasping the earth. A fabulous Bodhisattva in whose presence S'âkyamuni revealed the future history of Avalôkitês'vara.

DHÂRANÎ 陀羅尼 explained by 咒 magic formulas. Charms and mystic formulas possessing magic power forming a large portion of Buddhistic literature (v. Tantra). They are mostly couched in an unintelligble jargon, the Chinese copies being generally mere transliterations of Sanskrit or Tibetian sounds.

DHÂRANÎPIṬAKA see Vidyâdharapiṭaka.

DHARMA (Pâli. Dhamma. Singh. Dharmma) 達磨 explained by 法 law. 1., A general term for religious objects especially for the Buddhistic canon. 2., One of the six perceptions of sense 六塵 the perception of character or kind. 3., One of the constituents of the trinity (v. Triratna) the personification of Buddhistic tradition.

DHARMA ÂRAṆYAKAḤ see Âraṇyakaḥ.

DHARMA DHARA 持法 lit. maintaining the law. A fabulous king of the Kinnaras.

DHARMA GAHANÂBHYUDGATA RÂDJA 空王 lit. king of the ether. A fictitious Buddha under whose teaching S'âkyamuni and Ânanda (in a previous birth) first conceived the idea of "absolute intelligence".

DHARMA GUPTA (or Dharmakoti. Pâli. Dhamma gutta) 曇摩毱多 or 達摩瞿諦 or (incorrectly) 曇無德 A famous ascetic the founder of a school which flourished in Ceylon A. D. 400.

DHARMA GUPTAḤ (Pâli. Dhamma gûttica) 法密部 or 法藏 lit. lawful and virtuous. One of the 7 subdivisions of the Sarvâstivâdâḥ school, founded by Dharma gupta.

DHARMÂKARA 達摩羯羅 or 法性 lit. spiritual nature. 1., The name under which Amitâbha was known in a former birth as a disciple of Buddha Lôkês'vara râdja. 2., The name of a certain follower of the Hinâyâna school, a native of Baktra who lived about 630 A.D.. 3., A title of honour.

DHARMAKÂYA 法身 lit. embodiment of the law, or spiritual body. The first of the 3 qualities (v. Trikâya) belonging to the body of every Buddha. While the bodies of ordinary mortals are both material (色身) and spiritual (法身) the body of a Buddha is described as "empty and subtle like the ether circulating everywhere without encountering any obstacle" or as "permanent and indestructible" and all this is comprehended in the attribute "spiritual body" (法身). The fourth of the Buddha Kchêtras corresponds to Dharma Kâya in name and character.

DHARMA MATI 法意 lit. meaning of the law. The 8th son of Tchandra sûrya pradipa.

DHARMA NANDÎ 達摩難提 or 法喜 lit. joy of the law. An Hindoo who came to China and translated many Buddhistic works into Chinese (between 358 and 383 A.D.).

DHARMA PÂLA (Tib. Tchhoss ssKjong) 達摩波羅 or 護法 lit. guardian of the law. A Bôdhisattva born in Kântchipura who preferred the priesthood to the hand of a princess. He was a great dialectician, a successful antagonist of Brahminism and author of the S'abda vidya samyukta s'âstra.

DHARMA PRABHÂSA 法明 lit. brightness of the law. A future Buddha who will appear in our universe in a realm called Suvis'uddha as an incarnation of Pûrṇa mâitrâyâṇi puttra. During his kalpa, called Ratnâ vabhâsa, there will be no sexual difference, all beings receiving existence through the anupapâdaka birth.

DHARMA PRAVITCHAYA (Pâli. Dhamma vitchaya) 擇 lit. discrimination, or 擇覺 lit. the Bôdhyanga called "discrimination." One of the 7 Bôdhyangas implying the faculty of discerning truth and falsehood (擇法眞僞) in religious matters.

DHARMAPRIYA 達摩卑利 or 法愛 love of the law. A priest in Baktra an adherent of the Hinayana school who lived about 630 A. D.

DHARMA RÂDJA 法王 lit. king of the law. An epithet of every Buddha.

DHARMA RATNA 法寶 the jewels of the law. Collective name for all Sûtras.

DHARMA RUTCHI 曇摩流支 or 法樂 rejoicing in the law. A fictitious person, the subject of a legend, said to have been a contemporary of Kchêmamkara Buddha.

DHARMA S'ÂLÂ or Punya s'âlâ 達磨舍羅 or 福舍 lit. dwelling of happiness. General term for alms houses dispensaries and asylums for the poor the sick and the destitute.

DHARMA S'ARÎRAS 法舍利 a general term for all sacred relics.

DHARMÂS'ÔKA (Mong. Ghassalung ügei nomihn chan) 法阿育 the name given to As'ôka on his conversion.

DHARMA SIMHA 達摩僧伽 a S'ramana from a country West of the Tsung ling mountains who was famous in Kustana as a dialectician.

DHARMA SMRITY UPASTHÂNA (Pâli. Dhammânupassanâ) lit. the act of remembering the law 念諸法從因緣生本無有我 lit. remembering that all the constituents (of human nature) are produced according to the Nidânas and are originally not the self. The 4th mode of recollection (v. Smrityupasthâna) forming one of the 37 Bôdhipackchika dharma.

DHARMATCHAKRA 法輪 lit. the wheel of the law. The wheel is the favourite emblem of the Buddhistic doctrine which is indeed a system of wheels within wheels as the idea of ceaseless circles of transmigration pervades the cosmology of Buddhism as well as its anthropology. The phrase "to turn the wheel of the doctrine" (轉法輪) is therefore an appropriate expression for "preaching the doctrines of Buddhism."

DHARMA TRÂTA 達摩怛邏羅多 or 達磨多羅 or 法救 lit. religious saviour. A native of Gândhâra, author of the Samyaktâbhidharma s'âstra.

DHARMA VIVARDHANA 法益 lit. increase of the law. Official title of Kunâla.

DHÂTUGÔPA SEE STÛPA.

DHRITAKA (Tib. Dhitika) 提多迦 explained by 通眞量 "he who makes a correct measure current". The 5th Indian patriarch, unknown to Southern Buddhists. He was born in Magadha, a disciple of Upagupta and went to Madhyadês'a where he converted the heretic Mikkhaka and his 8,000 followers. He died A.D. 692 by a degree of "ecstatic contemplation which consumed his body" and not—as Lassen says—on the stake which he himself had constructed!

DHRITA RÂCHTRA (Siam. Thatarot. Tib. Yul hkhor srung. Mong. Ortchilong tetkuktchi.) 第黎多曷羅殺吒羅 or 提頭賴吒 or 提多羅吒 or 持國者 lit. he who governs a kingdom. One of the 4 Mahârâdjas or Lôkapâlas, the guardian of the East, a king of the Gandharvas

and Pis'atchas. His favourite colour is white.

DHRITIPARIPÛRṆA 堅滿菩薩 lit. the Bôdhisattva who is firm and complete. A future Bôdhisattva who is to be an attendant of Padma prabha and to appear as Buddha under the name Padma vrichabha vikrâmin.

DHRUVAPAṬU 杜魯婆跋吒 or 常叡 lit. constantly intelligent. A Buddhistic king of Vallabhi, a son-in-law of S'iladitya. He reigned about 630 A. D.

DHVADJÂGRAKÊYÛRA 妙幢相三昧 lit. a state of samâdhi with the characteristics of the wonderful streamer. A degree of ecstatic meditation (v. Samâdhi).

DHYÂNA (Mong. Dyan) 禪 (contemplation) or 禪定 (fixed contemplation). One of the 6 Pâramitâs, abstract contemplation, intended to destroy all attachment to existence in thought or wish. From the earliest times Buddhists taught four different degrees of abstract contemplation by which the mind should free itself from all subjective and objective trammels until it reached a state of absolute indifference or self annihilation of thought, perception and will. In after times when the dogma of metempsychosis became the ruling idea and a desire arose to have certain localities corresponding to certain frames of mind where individuals might be reborn in strict accordance with their spiritual state, the 18 Brahmalôkas were divided into 4 "regions of contemplation" (四禪). The first region of Dhyâna (初禪) comprising the heavens called Brahma parichadya Brahma purôhita and Mahâbrahma was said to be as large as one whole universe. The second Dhyâna (第二禪) was made to comprehend the heavens Parîttâbha Apramabha and Âbhâsvara and to correspond in size to a small chiliocosmos (小千界). The next three Brahmalôkas Parîttas'ubha Apramânâs'ubha and S'ubhakritsna were assigned to the third Dhyâna (第三禪) and described as resembling in size a middling chiliocosmos (中千界). The fourth Dhyâna (第四禪) equal in proportions to a large chiliocosmos (大千界) was formed by the remaining 9 Brahmalôkas namely Puṇyaprasava Anabhraka Vrihatphala Asandjnisattva Avriha Atapa Sudris'a Sudars'ana and Akanichṭha. The first region being of the size of 1 universe was also considered to comprise, as every universe does, 1 sun and moon, 1 central mountain (Mêru) 4 large continents and 6 Dêvalôkas. Consequently the second region being equal to a chiliocosmos had to be counted as numbering 1 second Dhyâna with 1,000 first Dhyânas, 1,000 suns and moons, 1,000 Mêrus, 4,000 continents and 6,000 Dêvalôkas. Likewise the third

region was now described as being formed by the third Dhyâna with 1,000 second Dhyânas, 10 millions of first Dhyânas, 10 millions suns and moons, 10 millions Mêrus, 40 millions of continents and 60 millions of Dêvalôkas. The fourth region was made up by the fourth Dhyâna with 1,000 third Dhyânas, 10 millions second Dhyânas, 10,000 kôṭis of first Dhyânas as many suns, moons and Mêrus, 40,000 kôṭis of continents and 60,000 kôṭis of Dêvalôkas. But having once given to those 4 Dhyânas a place in the cosmology the Buddhist mind logically proceeded to make them participate in those changes to which every universe was believed to be subject by the rotation of kalpas (see under Asaṁkhyêa). Consequently it was said that in the course of every "kalpa of destruction" (壞刼) within a cycle of 64 kalpas the first Dhyâna is destroyed 56 times (à 1 kalpa) by fire, the second Dhyâna 7 times by water, and the third Dhyâna 1 time (during the 64th kalpa) by wind. The fourth Dhyâna corresponding to a state of absolute indifference was declared to remain untouched by all the revolutions of the worlds. "When fate (天命) comes to an end then the fourth Dhyâna may come to an end too," but not sooner.

DINABHA 提那婆 name of a deity said to be worshipped by "heretics in Persia".

DÎPAṀKARA (Singh. Dîpankara) 然燈佛 lit. the Buddha who illuminates brightly or 定光佛 the Buddha of fixed light. The 24th predecessor of S'âkyamuni from whom the latter received the assurance of his being destined for Buddhaship. A disciple of the Bôdhisattva Varaprabha.

DÎRGHA BHÂVANA SAṀGHÂRÂMA 地迦婆縛那僧伽藍 a monastery near Kustana noted for a Buddha statue dressed in silk which had "transported itself" thither from Kharachar.

DÎRGHÂGAMA v. ÂGAMA.

DÎRGHANAKHA 長爪 lit. (one who has) long finger nails. Name of an Arhat, an uncle of S'âriputtra. He is often quoted under his patronymic epithet Agnivâis'yâyana (Pâli. Aggivêssâyana).

DIVYAS'RÔTRA (Pâli. Dibbasôta) 天耳 lit. divine ear. The second Abhidjñâ, the power to hear and to understand every sound articulate and inarticulate produced in any universe.

DIVYATCHAKCHUS (Pâli. Dibbatchakkhu) 天眼 lit. divine eye. The first Abhidjñâ, the faculty of comprehending in one instantaneous view or by intuition all beings in all the worlds.

DJALADHARA (his full title is Djaladhara gardjita ghôchasusvara nakchatra râdja samkusumitâbhidjña) 雲雷音宿王華智 lit. the flowery wisdom of the king over the constellation called "sound of thunderclouds".

A fictitious Buddha whose kalpa is called Priyadars'ana, his realm Vâirôtchana ras'mi pratimaṇḍita, his attendants Vimalagarbha and Vimalanêtra.

DJÂLANDHARA 闍爛達羅 an ancient kingdom and city in the Punjab, the present Jalendher Lat. 31° 21 N. Long. 75° 38 E.

DJAMBALÂ 瞻步羅 or 苫婆羅 name of a tree. The citrus acida.

DJAMBU (Singh. Damba) 贍部 or 剡浮 or 閻浮樹 A fabulous tree, the leaves of which are described as triangular in shape. Some identify it with the Eugenia Jambolana.

DJAMBU DVÎPA (Singh. Damba diwa. Tib. Djambu gling or Djambu dwip. Mong. Djambu dip) 閻浮 or 譫浮洲 or 贍部洲 or 剡浮 One of the 4 great continents of our universe representing the inhabited world as known to the Buddhists, so called because it resembles in shape the triangular leaves of the Djambu tree. Situated South of the Mêru it is usually called "the southern island" and divided among 4 fabulous kings Narapati (人王 king of men) ruling in the East, Gadjapati (象王 king of elephants) in the South, Tchhatra pati (寶王 king of the jewel i.e. the parasol) in the West and As'vapati (馬王) king of horses in the North. In the centre of this continent there is a lake called Anavatapta bounded on the South by the Himâlaya mountains. North of the latter there are some nomadical tribes as the Huns, Uigurs, Turks, etc. In the East there is China with Corea, Japan and a few smaller islands. South of the Himâlaya there is India divided into Northern India with 27 kingdoms, Eastern India with 10 kingdoms, Southern India with 15 kingdoms and Central India with 30 kingdoms. There are besides 34 kingdoms located to the West of the Himálaya.

DJARÂ MARANA 老死 lit. decrepitude and death. One of the 12 Nidânas, the starting point of the whole buddhistic system. It is produced by the maturity of the 5 Skandhas which are considered as the real constituents of every personality.

DJÂTAKA or Djâtakamâlâ 闍多伽 or 祇夜 or 本生事 adventures of birth. A class of Buddhistic writings treating on the history of Buddhas and Bôdhisattvas during their previous births.

DJÂTARÛ PARADJATA PAṬIGGAHANÂ VÊRAMANÎ 不捉持生像金銀寶物 lit. to refrain from acquiring or possessing uncoined or coined gold silver or jewels. The tenth rule for novices (v. Sikkhâpadâni) enforcing strict poverty.

DJÂTI 生 birth. One of the 12 Nidânas. Birth is said to take place in four different manners (v. Tchaturyôni), but in every case

birth places every sentient being in some one of the 6 paths (v. Gati) of transmigration.

DJÂTIKA 闍提 explained by 金錢 gold-cash. Name of an odoriferous flower.

DJAYAGUPTA 闍耶毱多 a famous priest in Srughna under whom Hiuentsang studied for a time.

DJAYAPURA 闍耶補羅 an ancient city in the Punjab, probably the present Hasaurah 30 miles N. W. of Lahore.

DJAYASÊNA 闍耶犀那 or 勝軍 lit. conquering army. A native of Surâchṭra noted for his learning and knowledge of heretical classics (Vêdas), a disciple of S'ilabhadra.

DJAYÊNDRA VIHÂRA 闍耶因陀羅寺 an ancient monastery in the capital of Cashmere.

DJÊTA 逝多 or 祇陀 or 祇陀太子 (Djêta kumâra). Son of king Prasênadjit of S'râvasti, the original owner of the park in which the Djêtavana vihâra was built.

DJÊTAVANA VIHÂRA 逝多林 or 逝多苑 or 祈樹 or 祇洹 or 給園 explained by 金田 gold field or by 金地 golden soil, or by 戰勝林 the park of fight and victory *i.e.* Djêtrivana, or by 祇桓精舍 the monastery of Djêta. A noted vihâra in the suburbs of S'râvastî erected in a park which Anâthapiṇḍaka bought of prince Djêta. S'âkyamuny made this place his favourite resort for many years. Most of the Sûtras (authentic and suppositious) date from this spot. The vihâra was 7 storeys high.

DJIHVÂ 舌 the tongue. One of the 5 Indriyas (q.v.) or the organ of taste. One of the 6 Vidjñâna (q.v.) or taste.

DJINA 耆那 or 視那 or 最勝 most victorious. An epithet given to every Buddha.

DJINA 陳那 A Bôdhisattva of the kingdom of Andhra, the author of the Niâya dvâra târaka s'âstra and the Hêtu vidyâ s'âstra.

DJINA BANDHU 辰那飯茶 or 最勝親 lit. most victorious friend. An adherent of the Mahâyâna school, who lived about 650 A. D.

DJINA MITRA 勝友 the conquering friend. A priest famous for his eloquence who lived about 630 A. D. in Nâlanda.

DJINA PUTTRA 愼那弗咀羅 or 最勝子 lit. the son of the superior conqueror. A native of Parvata, author of the Yôga tchârya bhûmi s'âstra kârikâ.

DJINA TRÂTA 辰那多羅多 or 最勝救 lit. the most victorious saviour. A follower of the Mahâsam̃ghikaḥ school who lived about A. D. 630.

DJÎVAKA 時縛迦 or incorrectly 耆域 explained by 能活 able to revive. An illegiti-

mate son of Bimbisâra by Âmradârikâ. He was to succeed his father, but on the birth of Adjâtas'âtru he resigned his claim in favour of the latter and practized medicine.

DJIVAKAHRADA 救命池 lit. life-saving tank. Name of a tank near Mrigadâva.

DJÑÂNA 若那 explained by 智 knowledge. Gnosis, supernatural science as the final result of ecstatic meditation.

DJÑÂNÂKARA 智積 lit. accumulation of knowledge. The eldest son of Mahâbhidjñâdjñânâ bhibhû. He appeared in another incarnation as Âkchôbhya.

DJÑÂNA MUDRA 智印三昧 lit. the samâdhi called "the seal of knowledge". A degree of ecstatic meditation.

DJÑÂNA PRABHA 智光 lit. light of knowledge. A follower of the Mahâyâna school celebrated as a debater in disputes with heretics (Brahmans), a disciple of S'îlabhadra.

DJÑÂNA TCHANDRA 智月 lit. the wise moon. A prince of Kharachar who became a priest about 625 A. D.

DJÑÂNÔLKÂ 慧炬三昧 lit. the samâdhi called "the torch of wisdom". A degree of ecstatic meditation.

DJUḌINGAS 殊徵伽 heretics "who dress in rags and eat only rotten food"

DJYÂICHṬHA 逝瑟吒 the last month in spring.

DJYÔTICHKA 殊底色迦 or 樹提伽 explained by 星曆 the spheres of the stars. A wealthy native of Râdjagriha who gave away all his goods to the poor. He lived about 525 B. Ch.

DJYÔTICHPRABHA 光明大梵 lit. the great Brahman called "light and bright". A fictitious Buddha whose realm is to contribute some Bôdhisattvas for that of Amitâbha.

DRÂVIḌA or Drâvira 達羅毗荼 an ancient kingdom in southern India bounded in the South by the Cauveri and reaching northwards as far as Arcot or Madras.

DRÔṆA 斛 a picul *i.e.* 133⅓ pounds avoirdupois. The Sanskrit term is explained by Wilson as equal to about 7 pounds and 11 ounzes avoirdupois.

DRÔṆA STÛPA 瓶窣都波 lit. the stûpa of the vase sc. which contained one Drôṇa of relics. A Stûpa which contained some relics of S'âkyamuni's body surreptitiously appropriated by a Brahman.

DRÔṆÔDANA RÂDJA (Tib. bDudhrtsizas. Mong. Rachiyan idegbetu) 途盧諾檀那 or 斛飯王 lit. king of a drôṇa of rice, or 斛王 lit. drôṇarâdja. A prince of Magadha father of Dêvadatta and Mahânâma, uncle of S'âkyamuni.

DÛCHASANA 突舍薩那寺 a monastery in Tchînapati.

DUḤKHA see Âryani satyâni.

DUNDUBHISVARA RÂDJA 雲

自在燈王 lit. cloud sovereign illuminating king. The name under which each of the 2,000 kôṭis of Buddhas is quoted, who according to the legend attained to Buddhaship under the tuition of Sadâparibhûta.

DURGÂ 突迦 the wife of Mahês'vara, to whom human flesh was offered once a year in autumn. A S'ivaitic deity, the same as Bhîmâ.

DUS'TCHARITRA (Pâli. Dutch tcha rita. Birm. Duzzaraik) 十惡 lit. 10 wicked deeds, viz: 3 deeds of the body (三身) the taking of life (殺) theft (盜) and adultery (婬), 4 deeds of the mouth (四口) lying (妄言) big talking (綺語) abuse (惡口) ambiguous talk (兩舌), and 3 sins of the mind (三意) covetousness (貪) malice (嗔) and scepticism (疑).

DVÂRAPATI 墮羅鉢底 an ancient kingdom in Birmah probably the country along the upper course of the Irawady.

DVÎPA 提鞞波 explained by 洲 Island. General term for those 4 continents of which every universe is composed.

E

ÊKAS'RIÑGA RICHI 獨角仙人 lit. the unicorn-richi. An ancient ascetic who fell into the snares of a bad woman and lost his reason.

ÊKOTTATRA ÂGAMA or Êkottarikâgama v. Âgama.

ÊLAPATRA 翳羅鉢呾羅 1., Name of a Nâga (guardian deity of a lake) who conversing with S'âkyamuni desired to be reborn in a higher sphere. 2., Name of a tree which that Nâga had destroyed in a former incarnation. Probably a species of palm.

F

FERGHANA 怖捍 or 霍罕. A mountainous province and city in Turkestan on the upper Jaxartes in Lat. 39° 50 N. Long. 67° 55 E.

G

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bôdhisattva said to have mastered 17 different degrees of Samâdhi. His realm was Vairôtchana ras'mi pratimaṇḍita. As the attendant of many Buddhas he adopted various forms of apparition always preaching the doctrines of the Saddharma puṇḍarika.

GADJAPATI v. Djambudvipa.

GAHAN 喝捍. An ancient kingdom now a district of Bokhara, West of Samarkand.

GANDHA (Singh. Gandhan) 香 lit. scent. One of the 6 perceptions of sense (六塵), the sense of smell.

GANDHAHASTÎ 香象 lit. the

perfumed elephant. The 72nd among the 1,000 Buddhas of the Bhadrakalpa.

GANDHA MÂDANA 香山 lit. the mountain of incense. One of 10 fabulous mountains known to Chinese Buddhists. As the Anavatapta lake is said to be situated on this mountain, the latter forms part of the central Himâlaya or, as Hiuentsang identifies the Anavatapta lake with the Sirikol, of the plateau of Pamer.

GÂNDHÂRA 乾陀羅 or 犍陀衛 or 健馱邏 An ancient kingdom in the northern extremity of the Punjab, the region about Dheri and Bajour (Lat. 35° 5 N. Long. 71° 16 E.). It was one of the headquarters of Buddhism and famous for the number of scholars it produced. The myth of Sâ'kyamuni having been there in a former birth and torn out his eyes for the benefit of others is probably a distortion of the story of Dharma vivardhana who as governor of Gândhâra was blinded by order of a concubine of his father As'ôka.

GANDHARVAS or Gandharva kâyikas (Singh. Gandharwa) 乾闥婆 or 健達縛 or 犍達婆 or 嗅陀 explained by 嗅香 those who smell incense, or by 食香 those who live on incense. A class of beings superior to men, demons "who are able to smell incense and make music," believed to reside on Gandha mâdana mountain. The musicians of Indra.

GAṆÊNDRA 不可說佛 lit. the Buddha who cannot speak. The 733rd Buddha of the Bhadra kalpa.

GANÊS'A v. Vinâyaka.

GAÑGÂ 殑伽 or 殑伽 or 强伽 or 恒伽 or 恒河 explained by 福水 lit. lucky water (Mahâbhadrâ), or by 天堂來者 "come from heaven to earth (gâm-gâ)." The Ganges, said to drop from the centre of S'iva's ear into the Anavatapta lake and thence passing through an outlet resembling the mouth of a (silver) cow (gômukhi) to flow once round the lake, whereupon it permeates eastern India and mingles with the southern ocean. The belief in the sin-cleansing power of its waters is mentioned as "heretical superstition."

GAÑGÂDVÂRA 殑伽河門 lit. the gate of the Ganges. A famous dêvâlaya, the object of pilgrimages, the present Hurdwar (Lat. 30° N. Long. 78° 7 E).

GAÑGÎ 殑祇 a former incarnation of Apalâla. A famous sorcerer at the time of Kâs'yapa Buddha.

GARUḌAS (Singh. Garunda. Tib. Phrengltan or Phreng thogs) 揭路荼 or 伽樓羅 or 迦樓羅 explained by 金翅鳥 lit. a bird with golden wings, said to be strong enough to fight Nâgas. A class of fabulous beings believed

to be superior to men. According to Brahminical notions Garuḍa the king of birds is the constant companion of Vishnu.

GATCHI 揭職 an ancient kingdom situated between Balkh and Bamian, the region around Rooee (Lat. 30° 39 N. Long. 67° 48 E.).

GÂTHÂ 伽陀 or 伽他 or 偈 explained by 諷頌 hymns and chants, or by 孤起頌 lit. singly raising a chant, *i. e.* detached stanzas (compare this with the explanation for Gêya). Narratives containing moral expositions in metrical language. Hymns as *e. g.* the one which S'âkyamuni uttered the moment he was born. A Chinese text says "32 characters form one gâthâ" which refers to a certain variety of gâthâ called Âryâgîti a metre consisting of 32 instants.

GÂTI 六道 or 六趣 the 6 paths of transmigration or 6 conditions of sentient existence viz: dêvas, men, Asuras, beings in hell, Prêtas and animals. The latter three are called "the three lower paths" (下三途).

GÂUTAMA (Singh. Gautama. Siam. Samonokodom or Phrakodom. Tib. Geoutam Mong. Goodam) 喬荅摩 or 瞿曇 explained as follows: gâu means 地 earth, tama means 最勝 most victorious, for "this family is among all mankind the most victorious one". The sacerdotal name of the S'âkya family which counted the ancient richi Gâutama among its ancestors. A name of S'âkyamuni.

GÂUTAMÎ 憍曇彌 or 瞿夷 explained by 明女 intelligent woman, or by 尼衆主 the ruler of the assembly of nuns. A title of Mahâpradjâpatî.

GAVÂMPATI 憍梵婆提 explained by 牛司 one who ruminates like a cow. Name of a man who in expiation of acts of frivolity committed in a former life was born with a mouth like that of a cow.

GAYÂ 伽耶 an ancient city of Magadha N. W. of the present Gayah (Lat. 24° 47 N. Long. 85° 1 E.). S'âkyamuni lived there for 7 years until he attained to Buddhaship. There is a famous monastery there with the *Bôdhidruma* and Bôdhimanda. The place is still an object of pilgrimages.

GAYÂKÂS'YAPA (Singh. Gayâkâsyapa) 伽耶迦葉波 a brother of Mahâkâs'yapa, said to have been formerly a fire-worshipper. He is mentioned among 11 foremost disciples of S'âkyamuni, and is to be reborn as Buddha under the name Samanthaprabhâsa.

GAYÂS'ATA 伽耶舍多 the 18th Indian patriarch, a native of 摩提國 Madra (?). He was a descendant of Udra Râma. Having laboured among the Tochari Tartars for some time he consumed himself 13 B. Ch. "by the fire of ecstatic meditation".

GAYATA 闍夜多 the 20th Indian patriarch who was a native of Northern India. Having converted *Vasubandhu* he died A. D. 47.

GÊYA 祇夜 explained by 重頌 lit. repetitionary chants *i. e.* metrical passages which interpolated in the text of Sûtras repeat the preceding prose text in rythmical style. Sometimes separated from the prose text they are poetical works written in honour of Buddhas or Bôdhisattvas. See Gâtlâ.

GHAṆṬÂ 揵稚 or 犍稚 or 揵 a sonorous instrument, gong or bell, used in monasteries to call the inmates together.

GHAZNA v. HOSNA.

GHÔCHA 瞿沙 or 妙音 lit. wonderful sound. An Arhat, famous for his exegetical talent. He restored the eyesight of Dharmavivardhana by washing his eyes with the tears of people who were moved by his eloquence.

GHÔCHAMATI 聲意 lit. the meaning of the noise. The 7th son of Tchandra sûrya pradipa.

GHÔCHIRA or 具史羅 or 瞿史羅 or 劬師羅 a grihapati of Kâus' âmbî who presented S'âkyamuni with a park and a vihâra. The latter is known under the name Ghôchiravana (Singh. Ghosika) 瞿師羅 and indentified by Beal with Gopsahasa a village near Kosam.

GHRÂṆA (Pâli Ghâna. Singh. Ghanan) 鼻 lit. the nose. One of the 6 Vidjñâna or perçeptions, the sense of smell. One of the 5 Indriyas, the organ of smell.

GHÛR or Ghôri 活國 an ancient kingdom and city on the eastern frontier of Tukhâra, the neighbourhood of the present Khinjan (Lat. 35° 41 N. Long 68° 59 E.) between Koondooz and Cabool.

GÔDHANYA v. Aparagodâna.

GÔKÂLÎ see Kukâlî.

GÔKAṆṬHA SAṂGHÂRÂMA 俱昏荼伽藍 name of a monastery in Sthânês'vara.

GÔLÔMA 牛毛 lit. a cow's hair. A subdivision of a Yôdjana.

GÔMATI (lit. rich in cows) 瞿摩帝 1., Name of a river, the present Goomth, which rises in Rohilcund, passes Lucknow and flows into the Ganges below Benares. 2., Name of a monastery in Kustana which A. D. 400 contained 3,000 priests of the Mahâyâna school.

GÔPÂ (Tib. Satshoma. Mong. Bumiga) lit. protectress of the earth 劬毗耶 or 瞿波 a name of Yas'ôdhârâ.

GÔPÂLA 瞿波羅 1., Name of a Nâga king who resided at Pradîpa prâbhâ pura and was converted by S'âkyamuni. 2., An Arhat famous as an author who lived in Vâisaka and contended for the existence of both *ego* and *non-ego.*

GÔPALÎ 瞿波利 name of a person, supposed to be identical with Kukâli.

GÔS'ÎRCHA TCHANDANA (lit. cow'shead sandal) 牛首旃檀 explained as "sandal wood from

the cow's-head-mountain". A species of copperbrown sandal wood, said to be produced most abundantly by a mountain of Uttarakuru which resembles in shape the head of a cow. This explanation is preferable to that given by Burnouf "santal qui a l'odeur de la tête du bœuf". The first image of S'âkyamuni was made of this wood.

GÔS'RIÑGA 瞿室餕伽 or 牛角 lit. a cow's horn. A mountain near Kustana.

GÔVIS'ANA 瞿毗霜那 an ancient kingdom, the region near Ghundowsee South of Moradabad in Rohilcund.

GRÎCHMA 漸熱 lit. gradual heat. The period from the 16th day of the 1st Chinese month to the 15th day of the 3rd month, including the months Djyâichtha and Âchâḍha.

GRIDHRAKÛṬA (Pâli Ghédjakabo) 耆闍崛山 or 姞栗陀羅矩吒 or 闍崛山 explained by 靈鷲山 lit. the mountain of the spiritual vulture, or 鷲峰山 the vulturepeak. A mountain near Râdjagriha, the modern Giddore, so called because Pis'una once assumed there the guise of a vulture to interrupt the meditation of Ânanda, or because many vultures live on the summit. This mountain, famous for its many caverns, was the resort of many celebrated ascetics.

GRIHAPATI (Singh. Gihi or Grahapati) 揭利呵跋底 explained by 長者 lit. an elder, one of the gentry.

GRÔSAPAM 瞿盧薩謗 name of a city in the kingdom of Kapis'a.

GUṆABHADRA 求那跋陀羅 or 德賢 lit. virtuous sage. A follower of the Mahîs'âsakaḥ school who lived in Kapis'a.

GUṆAMATI 瞿那末底 or 德慧 lit. virtue and wisdom. A native of Parvata, author of many S'âstras, noted as an antagonist of Brahminism. He lived in Valabhî.

GUṆAPRABHA 瞿拏鉢刺婆 or 德光 lit. splendour of virtue. A native of Parvata who first attached himself to the Hînayâna school then went over to the Mahâyâna school and wrote polemical tracts against the former. He is the author of the Tattva satya s'âstra and many (100) other works. Burnouf supposes him to be identical with Guṇamati.

GURUPÂDAGIRI v. Kukkuṭapâdagiri.

GURDJDJARA 瞿折羅 an ancient kingdom in Southern Rajpootana, the region around Barmir in Lat. 25° 38 N. Long. 71° 18 E. This tribe afterwards moved South and gave its name to the peninsula of Gujerat.

H

HAHAVA v. Ababa.

HÂIMAVATÂḤ 雪山部 lit. the school of the snow-mountains. A

schismatical philosophical school, one of the 5 subdivisions of the Mahâsâm̃ghikaḥ school.

HAMI 哈密 an ancient city and kingdom in Central Asia N. E. of lake Lop in Lat. 43° 3 N. Long. 35° 10 E.

HANDJNA 韓若 a city in India, the birth place of Rêvata. Its exact position is unknown.

HAÑSA SAM̃GHÂRÂMA 亙娑伽藍 or 僧娑伽藍 or 鳫伽藍 lit. the wild-goose monastery. A monastery on the summit of the Indra s'ilâ guhâ mountain, the inmates of which were once saved from starving by a wild goose who dashed herself on the ground before them.

HARALI 褐刺纈 a fabric made of the finest down.

HARCHA VARDDHANA 曷利沙伐彈那 or 喜增 lit. increase of joy. Name of a Buddhistic king of Kanyâkubdja who ruled about 625 A. D.

HÂRITÎ or ARITÎ 阿利底 or 鬼子母 lit. the mother of demons. Name of a woman who having vowed to devour all the babies at Râdjagriha was reborn as a Rakchasî and gave birth to 500 children one of which she was to devour every day. Converted by S'âkyamuni she entered a convent. Her image is to be seen in all nunneries.

HASARA 鶴薩羅 Name of a city, the second capital of Tsâukûta, perhaps the modern Assaia Hazaréh between Ghuznee and Kandahar in Afghanistan.

HASTA 肘 lit. fore-arm. Name of a measure of distance, the 16,000th part of a Yôdjana.

HASTIGARTA 象墮阬 lit. the ditch of the elephant's fall. Dêvadatta killed an elephant to obstruct the passage of S'âkyamuni, but the latter flung it to a distance. Where the elephant then fell a ditch formed itself and was thenceforth regarded as a sacred monument.

HASTIKÂYA 象軍 lit. a legion of elephants, which form a division of every Indian army.

HAYAMUKHA v. Ayamukha.

HELMEND 羅摩印度 a river which rises in Afghanistan and flows into the Hamoon lake Lat. 31° 25 N. Long. 61° 25 E.

HÊTUVIDYÂ S'ÂSTRA 因明論 lit. the treatise called "explanation of the causes". One of the 5 "luminous treatises" (五明), a philosophical work on the nature of truth and error.

HIḌḌA 醯羅 the present Hiḍḍa 5 miles South of Jellâlabad (Lat. 34° 28 N. Long. 70° 30 E.) West of Peshawur.

HILA 醯羅 a city built on a mountain on which S'âkyamuni in a former lief sacrificed his body for the benefit of Yakchas. It is probably identical with Killa Asseen in Lat. 34° 13 N. Long. 68° 40 E.

HIMATALA 呬摩怛羅 or 雪山下 lit. below the snow-mountains. An ancient kingdom ruled

in 43 A. D. by a descendant of the S'âkya family. Probably the region South of Kundoot and Issar North of the Hindookoosh, near the principal source of the Oxus.

HIMAVAT 雪山 a general term for the mountains North of India including both the Himâlaya and the Hindookoosh.

HÎNAYÂNA 小乘 lit. small conveyance *i. e.* the simplest vehicle of salvation. The primitive form of the Buddhist dogma, the first of the 3 phases through which the Buddhist system passed in its course of development (v. Triyâna) corresponding to the first of the 3 degrees of saintship (v. Ârya) the state of a S'râvaka. Characteristics of this system are the preponderance of active moral asceticism and the absence of speculative mysticism and quietism.

HÎNAYÂNÂBHIDHARMA 小乘阿毗達磨 the philosophical canon of the Hinayâna school.

HIÑGU 興瞿 *assa fœtida* one of the chief products of the kingdom of Tsâukûṭa.

HIRAṆYA PARVATA 伊爛拏鉢伐多 or 伊爛拏 an ancient kingdom near the capital of which a volcano existed. The present Monghir in Lat. 25° 16 N. Long. 86° 28 E.

HIRAṆYAVATÎ or HIRAṆYA or Adjitavatî 尸賴拏伐底 or 呬囉刺拏伐底 or 阿利羅跋提 or 阿特多伐底 explained by 無勝 invicible, or 金沙跋提 lit., gold sand vatî, or 跋提河 lit. vatî river. A river of Nepaul now called Gaṇḍakî or Gunduck. The identity of Hiraṇyavatî (or gold river) and Adjitavatî is undoubted. But there is in Chinese texts a confusion of two rivers, one flowing past the N. W. side of Kus'inagara (the Nâirañdjana river), the other the Hiraṇyavatî passing S. of the same city. Hiuentsang confounding the two says "S'âkyamuni died a few miles N. W. of Kus'inagara near the river Hiraṇyavatî".

HOMA 鶴秣 a city on the eastern frontier of Persia, perhaps the modern Humoon in Lat. 31° 10 N. Long. 61° 42 E.

HOSNA or Ghazna 鶴悉那 the capital of Tsâukûṭa, the present Ghuznee (Lat. 33° 35 N. Long. 68° 12 E.) in Afghanistan.

HROSMINKAN or Semenghân 紇露悉泯 an ancient kingdom between Khooloom and Baghlan near Koondooz (Lat. 35° 40 N. Long. 68° 22 E.).

HUCHKARA 護瑟迦羅 a monastery on the eastern frontier of Cashmere.

HUDJIKAN 胡實健 an ancient kingdom S. W. of Balkh, probably the region now called Djuzdjân, near Hushtmy in Lat. 35° 20 N. Long. 65° E.

HUMI 護密 name of the inhabitants of Tamasthiti.

HUPIÂN 護苾那 the capital of Vridjisthâna, probably in the

neighbourhood of the present Charekoor in Lat. 31° 42 N. Long. 69° 8 E. to the North of Cabool.

I

ÎCHÂDHARA (Pâli. Îsadhara. Singh. Isadhara. Tib. Sciol darin) 伊沙陁羅 or 伊沙馱羅 explained by 持軸 resting on a pivot, or by 持轉 revolving, and said to be "a mountain which has several peaks shaped like the pivot of a carriage." One of the 7 concentric circles of rocks surrounding the Mêru, the second in height (20,000 Yôdjanas), separated by oceans from the first and third.

IKS'VÂKU VIRUDHAKA or Vidêhaka (Singh. Okkaka or Amba. Tib. Bhu ram ching pa hphgs skyespo) 甘蔗王 lit. the king of sweet sugar cane. An ancient king of Pôtala, one of the ancestors of S'âkyamuni. For the sake of a concubine he banished his four eldest sons who afterwards when recalled refused to return to him. On hearing this he exclaimed three times 我子釋迦 (lit. oh my sons S'âkya!) which is explained by "oh my sons! is it possible?" Thenceforth his descendants assumed the term S'âkya as their patronimic.

INDRA (Siam. Phrain. Tib. brGjabjin or dVangpo or Bdosogs or Kaushila. Mong. Khurmusda Kuchikaor or Khur musda tegri) 因陀羅 explained by 帝 lit. ruler, or by 主 lit. lord. One of the most ancient gods of Brahminism adopted by Buddhism on account of his popularity. He is now the representative of the secular power, valiant protector of the Buddhist church. He is however looked upon as inferior to S'âkyamuni and to every Buddhistic saint. His heaven is called Trâyastrims'as. His emblem is the vadjra. A consort of his is mentioned under the name Sakchi. He himself is quoted under various epithets as S'akra, S'akradêva, S'atamanya and S'akratrayastrims'as.

INDRA DHVADJA 帝相 lit. the ruler's figure. A fictitious Buddha said to have been a contemporary of S'âkyamuni, living S. W. of our universe, an incarnation of the 7th son of Mahâbhidjña djñânâ bhibhû.

INDRANÎLAMUKTÂ 因陁羅尼羅目多 explained by 帝 (Indra) 青 (nila) 珠 (muktâ i. e. a blue pearl called Indra "because it excells all other jewels as if it were their Lord." It is also called 帝釋寶 "the treasure of S'akra" "because the ground underneath the Nyagrôdha tree, where Indra's throne is, consists of these pearls."

INDRAS'ÂILAGUHA 因陀羅勢羅窶訶 explained by 帝釋窟 lit. the cavern of S'akra or by 小孤石山 lit. the

mountain of small isolated rocks. A mountain near Nâlanda noted for its many caverns and a large rock cut temple.

INDRYA or Pantcha Indryâni (Pâli. 5 Indrayas) 五根 lit. 5 roots or organs, explained by 發生 lit. productive of life (or the roots of life). One of the categories which form the 37 Bôdhi pakchika dharma, enumerated like the 5 Balas as follows: the organ of faith v. S'raddêndriya, the organ of energy v. Viryêndriya, the organ of memory v. Smritîndriya, the organ of ecstatic meditation v. Samâdhîndriya and the organ of wisdom v. Pradjñêndriya. Comparing the explanation given for Indriya (producing life) with that given for Bala (to limit, to stop) the difference between the 5 Indriyas and the 5 Balas is clear: the latter are negative moral agents preventing the growth of evil, the former are positive moral agents producing sound moral life.

INDU 天竺 or 印度 (Indu) or 印特伽 (Indica regio) explained by 月 lit. the moon, "because the holy men of India illumine and guide in uninterrupted succession the rest of mankind like the moon that illumines the earth". Other forms are 身毒 (Sindhu) and 賢豆 (Hindu), also 因陀羅婆他那 (Indravadana?) explained by 主處 lit. the dwelling of the ruler, and said to be under the special supervision of Indra. A general name for India proper which is said to be 90,000 li in circumference and to resemble in shape the moon at her half. Politically also India was believed to be "placed among other kingdoms like the moon among the stars." See under Djambudvipa.

INDUS v. Sindh.

INVAKAN or Khavakan or Avakan or Vakhan 淫薄健 or 刧薄健 or 阿薄健 or 薄健 An ancient kingdom on the Hindookoosh, described by Hiuen tsang as situated 200 li S. E of Badakchân which would place it in the region near Pushut (Lat. 34° 54 N. Long. 71° 10 E.). Martin places it 200 li N. E. of Badakchân to the North of Saugra (Lat. 35° 30 N. Long. 70° 18 E.).

IS'ANAPURA 伊賞那補羅 An ancient kingdom in Birmah. Is'ana is one of the names of S'iva.

ISCHKESCHM 訖栗瑟摩 An ancient kingdom near the principal source of the Oxus in Lat. 36° 42 N. Long. 71° 22 E.

ISFIDJAB (lit. white river) 白水城 lit. the city of white water. A city in Turkestan situated at a small tributary of the Jaxartes in Lat. 38° 30 N. Long. 65° E.

ISKARDU v. Khas'a.

ÎS'VARA 伊溼伐羅 or 自在 lit. independent, sovereign. 1., A title given to many Buddhist personages as Kwanyin, S'iva and others, but not implying the idea

of " Creator " or "supreme god." See Mahês'vara. 2., Name of the author of the Abhidharma prakâsa sâdhana s'âstra.

ÎS'VÂRADÊVA 自在天 lit. the independent dêva. A deity worshipped by the Pâmsupatas. A designation of S'iva.

ITIYUKTAS or Itivrittakam 伊帝目多 or 伊帝目多伽 explained by 本事 lit. primitive events. One of the 12 classes of Buddhist literature, biographical narratives.

K

KACHANIA 屈霜你迦 an ancient kingdom, 300 li W. of Samarkand, the region near Kermina (Lat. 39° 50 N. Long. 65° 25 E.)

KÂCHAYA 濁 lit. corruption. Five corruptions (五濁) or rather spheres of corruption are mentioned: 1., The kalpa or the period of existence of a physical universe (刧), 2., doctrinary views (見), 3., misery and vexation sc. of metempsychosis (煩惱), 4., all living beings (衆生) 5., destiny or fate (命).

KACHÂYA 迦羅沙曳 or 袈裟 explained by 染色衣 lit. a coloured garment. The clerical dress in distinction from that of "laymen in western kingdoms who dress in white".

KACHGAR 法沙 or (after the name of the capital) 疏勒 An ancient Buddhistic kingdom in Central Asia. The *Casia regio* of the ancients, the modern Cashgar in Lat. 36° 20 N. Long. 74 E.

KADJIÑGARA or Kadjiñgha or Kadjûghira (Pâli. Kadjanghêlâ) 羯蠅揭羅 or 羯殊嗢祇羅 An ancient kingdom, the royal family of which was extinct A. D. 400. The ruins of the capital are situated at the village Kadjéri near Farakhabad (Lat. 27° 24 N. Long. 79° 27 E.) in the province of Agra.

KAKUDA KÂTYÂYANA 迦旃延 One of the 6 Brahminical opponents of S'âkyamuni, supposed to be identical with Kabandhin Kâtyâyana who is mentioned in the Upanishads of the Atharvavêda.

KALÂ 時 lit. a time. A division of time, equal to 5 Muhûrtas or 4 hours. Six Kalâs make one Ahôratra (一晝夜 lit. one day and one night)

KALANTAKA v. Karandaka.

KALÂNUSÂRIN 細末堅黑檀旃 described as black sandal (tchandana). A species of sandal wood, the styrax benzoin.

KÂLAPINÂKA 迦維臂拏迦 A city of Magadha, 20 li S. E. of Kulika, S. of the present city of Bahar.

KÂLASÛTRA 黑繩 lit. black chains. The second of the 8 hot hells where the criminals are loaded with heated chains.

KALAVIÑGKA 迦陵頻伽 or

羯羅頻迦 or 迦陵毗迦 or 歌羅頻伽 explained by 好音鳥 lit. a bird of fine voice, or by 仙鳥 lit. an immortal bird. A fabulous bird "from the Himâlaya" with an exceedingly melodious voice.

KALIÑGA 羯餕伽 An ancient kingdom S. E. of Kôs'ala, a nursery of heretical sects, the present Calingapatam, a town in the Northern Circars (Lat. 18° 15 N. Long. 85° 11 E.).

KALIRÂDJA 羯利王 or 歌利王 or 加利王 or 迦藍浮 or 鬪諍王 lit. the quarrelsome king. A king of Magadha known for his violent temper. His concubines once strayed to the hermitage of Kchântirichi (q. v.) where upon he had the hands and feet of the latter cut off. The stoic indifference exhibited by the richi brought about his conversion and he was informed that he would in his next life become the first disciple of Buddha. Kalirâdja was accordingly reborn as Kauṇḍinya (q. v.).

KÂLÔDÂYIN 迦留陀夷 or 迦留陀夷 explained by 黑光 lit. black lustre, and said to be "a man whose face is black". A disciple of S'âkyamuni who is to reappear as a Buddha under the name Samanta prabhâsa.

KALPA (Pâli. Kappa. Mong. Galab) 刧波 or 刧波簸陀 or 刧 explained by 大時分 a great period of time, with the remark "not to be reckoned by (our) months and years". A period during which a physical universe is formed and destroyed. There are great kalpas (大刧) and small kalpas (小刧). The subdivisions of the former see under Mahâ kalpa. Every small kalpa or Antarakalpa (Singh. Antahkalpaya. Mong. Saghoratu or Sabssarum or Dumdadu Galab) is divided into a period of increase (增刧) and decrease (減刧). The former is ruled by 4 Tchakra vartis in succession, who are called kings of iron, copper, silver and gold. In other words, it is divided into 4 ages (iron, copper, silver, gold), during which the length of human life gradually increases to 84,000 years, and the length of the human body to 8,400 feet. Then comes the kalpa of decrease divided into 3 periods of distress (三災 viz. pestilence, war and famine) during which the length of human life is reduced to 10 years and that of the human body to 1 foot. See also under Kâchaya. There is moreover a distinction of six different kalpas: 1., the Antara or interims-kalpa, divided as above into a period of increase (增) and decrease (減); 2., the kalpa of the formation of an universe (成刧) for which see under Vivartta; 3., the kalpa of continued existence (住刧) v. Vivartta siddha; 4., the

kalpa of destruction (壞劫) v. Saṁvartta; 5., the kalpa of continued destruction or the empty kalpa (空劫) v. Saṁvartta sidha; 6., the great kalpa (大劫) v. Mahâkalpa. A third division gives 4 different kalpas: 1., Antara kalpas (別劫) 2., Vivartta-kalpas (成劫) 3., Saṁvartta-kalpas (壞劫) 4., Mahâkalpas (大劫). Again there is a distinction of 1., Antarakalpas (小劫 or 別劫) of 16,800,000 years; 2., Middling kalpas (中劫) including Vivartta and Vivarttasidha kalpas of 336,000,000 years comprehending therefore 20 small kalpas; 3., Mahâkalpas (大劫) including the 4 Asaṁkhyêya kalpas *i. e.* Vivartta, Vivartta siddha, Saṁvartta and Saṁvarttasiddha kalpas, of 1,344,000,000 years, comprehending therefore 80 small and 4 middling kalpas.

KÂMA v. Mâra.

KÂMADHÂTU or Kâma lôka or Kâmâ vatchara 欲界 lit. the region of desire. The first of the Trâilôkya, the world of desire, where there is form and sensuous gratification. In a physical sense it embraces the whole of the earth and the 6 Dêvalôkas. As an ethical term it signifies the world of those who are subject to metempsychosis on account of the impurities of desire.

KAMALADALAVIMALA NAKCHATRA RÂDJA SAMKUSUMITÂBHIDJÑA 淨華宿王智佛 lit. king of the constellation (called) pure flower and Buddha of great wisdom. A fictitious Buddha whose universe is called Vairôtchana ras'mi pratimaṇḍita.

KÂMALAÑKÂ 迦摩浪迦 An ancient kingdom, probably part of the present Chittagong opposite the mouth of the Ganges.

KAMARÛPA 迦摩縷波 An ancient kingdom formed by the western portion of Assam, N. W. and W. of the Brahmaputra. Its capital was the modern Gohati Lat. 26° 9 N. Long. 91° 48 E.

KAMBALA 頷鉢羅 A kind of texture made of fine wool.

KAṀKARA 甄迦羅 A numeral term equal to 10,000,000,000.

KANADÊVA 迦那提婆 The 15th Indian patriarch, a native of Southern India, by birth a Vais'ya. He was a disciple of Nâgârdjuna and laboured from 212 to 161 B. Ch. in Kapila and Pâṭaliputtra where he defeated heretics in public disputations.

KANAKA 羯尼迦 or 羯尼 the *Butea frondosa*, described as "a tree with fragant gold-coloured flowers". See Palâs'a.

KANAKAMUNI (Pâli. Konâgamana. Tib. Gser thub. Mong. Altan tchidaktchi) 迦諾迦牟尼 or 拘那含牟尼 explained by 金寂 lit the golden recluse, because "his body was radiant with the colour of pure gold". A mythological personage, the 2nd

of the 5 Buddhas of the Bhadrakalpa, the 5th of the 7 ancient Buddhas, said to have been a native of S'ubhavastu, a Brahman of the Kâs'yapa family. He converted 30,000 persons, and human life reached in his time the same number of years.

KANDAT 昏馱多 The capital of Tamasthiti, the present Kundoot about 40 miles above Jshtrakh Lat. 36° 42 N. Long. 71° 39 E.

KANICHKA 迦膩色迦 or 迦膩伽王 The famous chief of the Tochari who converted to Buddhism by the sudden appearance of a saint conquered the greater part of India and patronised Buddhism as liberally as As'ôka. During his reign (15 B. Ch.—45 A. D.) the 3rd (or 4th) synod was convoked in Cashmere and the canon of Northern Buddhists received its final revision. The finest Stûpas in the Punjab and in Cabulistan were built by him.

KANTAKANAM AS'VARÂDJA (Singh. Kantaka) 揵陟 or 馬王 lit. the king of horses. Name of the steed with which S'âkyamuni made his escape from home.

KÂÑTCHANAMÂLÂ 真金鬘 lit. (one who wears) a head gear of pure gold. The wife of Kuṇâla noted for her fidelity to her husband when he had fallen into disgrace.

KÂÑTCHÎPURA 建志補羅 or 建志城 the capital of Drâviḍa, the present Condjoveram Lat. 12° 49 N. Long. 79° 41 E. about 48 miles S. W. of Madras.

KANYÂKUBDJA 羯若鞠闍 or 罽饒彝城 explained by 曲女城 lit. the city of humpbacked maidens. This explanation refers to the legend of the 100 daughters of king Brahmadatta who were made deformed by the curse of the richi Mahâvrikcha whom they had refused. An ancient Kingdom of Central India with a capital of the same name, the modern Canouge Lat. 27° 3 N. Long. 79°50 E.

KAPÂLIKAS or Kapâladhârinas 迦波釐 explained by 髏鬘 (those who wear) a headgear of skull bones. An heretical, probably S'ivaitic, sect.

KAPILA 迦比羅 explained by 赤色仙人 lit. a richi of red complexion. The author of a system of philosophy called Sâṁkhya. He composed the famous Sâṁkhya s'âstra.

KAPILAVASTU (Pâli. Kapilavatthu. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskya ghrong. Mong. Kabiiik) 刧比羅伐窣堵 or 迦毗羅蘇都 or 迦毗羅皤窣都 or 迦毗羅衛 or 迦毗羅 or 伽毗黎 or 迦夷 or 迦維 explained by 妙德城 lit. city of wonderful virtue, or by 黄處 lit. yellow dwelling. Name of an ancient city, the birthplace of S'âkyamuni, but destroyed during

the lifetime of the latter. Its ruins were visited by Hiuentsang, according to whom it was situated a short distance N.W. of the present Gorucpoor Lat. 26°46 N. Long. 83°19 E.

KAPIMALA 迦毗摩羅 The 13th Indian patriarch a native of Patna who laboured in Western India where he converted Nâgârdjuna. He did not—as Lassen asserts—die on the stake, but "the fire of metamorphosis consumed his body" *i.e.* he died happily B. Ch. 269 (correctly about A.D. 137).

KAPIÑDJALA RÂDJA 迦頻闍羅王 explained by 雉王 lit. king of pheasants. A name of Sâ'kyamuni who in a former life when he was a Bôdhisattva once appeared in the form of a pheasant and extinguished a conflagration.

KAPIS'A 迦畢試 An ancient kingdom with a capital of the same name, South of the Hindookoosh, probably N. E. of Hupiân in the valley of Ghûrbend. A Chinese prince of the Han dynasty was detained there as a hostage.

KAPITHA 刼比他 1., An ancient Kingdom in Central India also called Saṁkâs'ya; 2., A Brahman of Vridji who haughtily ill treated the Buddhists of his time and who reborn as a fish was finally converted by S'âkyamuni.

KAPÔTANA 刼布呾那 An ancient kingdom N. of Samarkand, the modern Kebûd or Keshbûd.

KAPÔTIKÂ SAṀGHÂRAMA 迦布德迦伽藍 or 鴿伽藍 lit. the pigeon-monastery. A vihâra of the Sarvâstivâdaḥ school, so called because S'âkyamuni once assumed there the form of a pigeon which threw itself into the fire to bring about the conversion of a sportsman.

KAPPHIṆA or Kamphilla 刼賓那 or 刼比拏王 explained by 房宿 lit. the constellation *Scorpio*, because "he was born in answer to prayers addressed to the star *Scorpio*." An ancient king of Southern Kos'alâ who entered monastic life under the name Mahâkapphiṇa. He was a disciple of S'âkyamuni and is to be reborn as Buddha under the name Samantaprabhasa.

KARAṆḌA or Karaṇḍaka or Kalanda 迦蘭陀 or 阿蘭陁 or 迦蘭馱迦 or 羯蘭鐸迦 A bird of a sweet voice "resembling in form the magpie but herding in flocks". This bird once saved the life of Bimbisara by awaking him when a snake was about to sting him. The *cuculus melanoleucus*.

KARAṆḌAHRADA 迦蘭陀池 A pond near the Karaṇḍa venuvana park, a favourite resort of S'âkyamuni.

KARAṆḌA VÊNUVANA or Kalanta vêṇuvana 迦蘭陀竹園 lit. the bamboo-garden of Karaṇḍa. The park (called after the bird Karaṇḍaka) which Bim-

bisara first dedicated to a sect of ascetics afterwards to S'âkyamuni for whom he built thereon a vihâra called Karaṇḍanivasa (Singh. Vêluvana).

KARATCHÎ see Katchchhês'vara.

KARAVÎKA or Khadiraka 佉得羅柯 or 朅地洛迦 explained by 檐木山 lit. Djambu wood mountain, because "the precious trees of this mountain resemble the wood of the Djambu mountains." The 3rd of the 7 concentric circles of rocks which gird our earth. Its height is 10,000 feet and it is separated by oceans from the 2nd and 4th mountains.

KARMA 羯磨 explained by 作法 lit. moral action, or by 行 lit. action. The 11th Nidâna, the 4th of the 5 Skandhas viz. moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṃskâra (fiction, illusion).

KARMADÂNA (Siam. Tscho khun balat) 羯摩陀那 or 維那 explained by 知事 lit. one who knows the business. The second in rank or subdirector in a monastery.

KARMAYA see Tchaturyôni.

KARṆASUVARṆA (Pâli. Lata) 羯羅拏蘇代剌那 or 金耳 lit. golden ear. An ancient kingdom in Gundwana, the region about Gangpoor Lat. 21°54 N. Long. 84°30 E.

KARPÛRA 羯布羅 or 龍腦香 lit. pêrfume made of the brains of nâgas. A name for camphor.

KÂRTIKA 迦剌底迦 The 2nd month of autumn.

KÂS'Â 迦奢 A shrub of which brooms are made. The broom which S'âkyamuni had used is still an object of worship.

KAS'ANNA 羯霜那 An ancient kingdom 300 li S.W. of Kharismiga on the Oxus, the present Koorshee Lat. 38°50 N. Long. 65°50 E.

KÂS'APURA 迦奢布羅 An ancient kingdom, the geographical position of which is uncertain. Probably the country between Lucknow and Oude.

KÂS'Î see Vàrâṇas'î.

KAS'MÎRA 迦葉彌羅 or 迦溼彌羅 The modern Cashmere, the ancient name for which—according to Chinese sources—was Kophen (v. Kubhâ). Cashmere was converted through Madhyantika and became during Kanichka's reign the head-quarters of Buddhism: there the last synod assembled and thence Buddhism saturated with S'ivaitic ideas and rites spread to the North to Tibet and China.

KÂS'YAPA v. Mahâkâs'yapa.

KÂS'YAPA BUDDHA (Pâli. Kâssapa. Singh. Kasyapa. Tib. Odsrung. Mong. Kasjapa or Gerel Zakiktchi) 迦葉波 or 迦葉 explained by 飲光 lit. (one who) swallowed light, because "he swallowed sun and

moon in consequence of which his body became radiant like gold." The 3rd of the 5 Buddhas of the Bhadra kalpa, the 6th of the 7 ancient Buddhas. A Brahman, born in Benares. His father was 梵德 Brahmadatta, his mother 財主 Dharmavarti, his favourite tree was called Nyagrôdha, his disciples were 提舍 Tissa and 婆羅婆 Bharadvadja. He converted 20,000 persons and human life in his time reached as many years. S'âkyamuni was in one of his former incarnations (as Prabhâpâla) his disciple and received from him the prediction of future Buddhaship.

KÂS'YAPANIKÂYA v. Kâs'yapîyah.

KÂS'YAPA TATHÂGATA same as Kâs'yapa Buddha.

KÂS'YAPÎYÂḤ or Kâs'yapîyâs or Kâs'yapanikâya (Tib. Kâchyapriyâs) 迦葉臂耶部 or 迦葉遺部 or 飲光部 1., The school of Mahâkâs'yapa also called Âryasthavira nikâya (聖上座部 or 尊上座部) and as such but another name for the Mahâsamghikâḥ school. 2., A subdivision of the Sarvâstivâdâḥ school.

KAṬABHÛTANA or Kaṭapûtana 迦吒富單那 or 羯吒布怛那 explained by 極臭鬼 lit. demons of extremely ill odour. A class of Prêtas.

KATCHA or KATCH 契吒 An ancient kingdom, tributary to Malava, now the peninsula of Cutch in Lat. 23° 13 N. Long. 69° 50 E.

KATCHÂNÂ v. Yas'ôdharâ.

KATCHTCHHÊS'VARA v. Khadjis'vara.

KÂTYÂYANA 迦多衍那 or 迦旃延 or 迦延 explained by 文飾 lit. the ornament of literature. A name borne by many different persons whom it is in most cases impossible to distinguish from each other. See Mahâkatyâyana and Kukuda.

KÂTYÂYANAKÔCHA 迦延俱舍 A work composed or edited by Kâtyâyana.

KATUN 可賀敦 A Mongolian phrase for "queen" or "princess."

KÂUṆḌINYA or Âdjñâtakâuṇḍinya (Singh. Kondanya) 憍陳如 or 陳那 explained by 火器 lit. an instrument for holding fire; or 阿若憍陳如 (v. Adjñâtakâuṇḍinya); or 拘鄰隣 which is said to be a surname but is also explained by 本際第一解法者 lit. the first of his time as regards explanation of the law; or 哥利王 (v. Kâlirâdja) or 哥利受 (Kâlidatta). A prince of Magadha, maternal uncle of S'âkyamuni, whose first disciple he became and from whom he received the name Adjñâta (automat). Burnouf identifies him with that Kâuṇḍinya who is mentioned in the Prâtis'akhya sûtras of the Brahmans as a grammarian and with Vyâkaraṇakâuṇḍinya known

by the Nepaulese. He became an Arhatand is to be reborn as Buddha under the name Samanta prabhâsa. See also Kâlirâdja.

KAUS'ÂMBÎ or Vatsapattana (Pâli. Kôsambi. Singh. Kosambae) 拘睒彌 or 倶賞彌 or 倶睒彌 One of the most ancient cities of India, identified by some with Kusia near Kurrah (Lat. 25° 41 N. Long. 81° 27 E.) by others with the village of Kosam on the Jumna 30 miles above Allahabad.

KÂUS'ÊYA 憍奢耶 or 野蠶絲 silk from wild silk worms or 系綿 a kind of silk.

KÂYA (Singh. Kayan) 身 One of the 6 Âyatanas, the notion which is acquired by the body i.e. the sense of touch. See Vidjñâna.

KÂYA SMRITY UPASTHÂNA (Pâli. Kaya rupapassana) 念身不淨 lit. remembrance of the impurities of the body. The first of the 4 divisions of Smrity upasthâna, also one of the 32 categories called Bôdhipakchika dharma. It implies the knowledge that the body is impure.

KCHAṆA 刹那 explained by 極暫時 lit. the shortest period of time. A moment, the 90th part of one thought (念). In the course of every Kchaṇa about 90 or 100 persons are born and as many die. The 4,500th part of a minute.

KCHÂNTI PÂRAMITÂ 羼提波羅蜜多 explained by 忍辱 lit. patient endurance of insult. The 3rd of the 6 cardinal virtues (v. Pâramitâ), the virtue of patience, implying constant equanimity under persecution and excluding hatred and revenge.

KCHÂNTIRICHI 辱忍仙 lit. the richi who patiently suffered insult. One of the previous incarnations of Sâ'kyamuni when he was a richi and submitted to the mutilation of his own body through Kâlirâdja in order to bring about the conversion of the latter.

KCHÂNTISIMHA 羼底僧訶 explained by 師子忍 lit. patience of a lion. A follower of the Sarvâstivâdaḥ school who lived about 630 A.D. in Hiraṇya parvata.

KCHATTRIYA 刹怛利耶 or 刹帝利 or 刹利 explained by 土田主 lit. landowners. One of the castes of India, the caste of warriors and kings, next to that of the Brahmans the only caste from which Buddhas come forth.

KCHÂUMA 芻摩 A species of hemp.

KCHUṆADÊVA 芻那天神 or 芻那天 A Hindoo deity worshipped by a sect called Tirthakas.

KCHUNA HILA 芻那呬羅 A mountain in the kingdom of Tsâukûṭa.

KÊSHINÎ 多髮 lit. plenty of hair. Name of a certain Rakchasî.

KHADIRA 朅陀羅 or 刦地羅 or 朅陀羅 or 羯達羅 explained by 檐山林 lit. wood of the Djambu mountains. A tree,

the *Mimosa catechu*. See under Karavîka.

KHADJÎS'VARA or Katchtchês'vara 朅䶩溼伐羅 The ancient capital of Vitchâlapura, the present Kurachie Lat. 24° 51 N. Long. 67° 20 E.

KHAKKHARAM or Hikkala 隙棄羅 explained by 錫杖 lit. a staff of tin. The metal staff of the religious mendicant originally used for knocking at house doors.

KHAN 可汗 A Mongolian phrase for "prince."

KHARACHAR 屈茨 (Kutche) or 庫車 or 屈支 or 龜茲 An ancient kingdom and city in Eastern Turkestan, N. of the Bosteng lake at the foot of the Thien shang.

KHARISMIGA 貨利習彌迦 An ancient kingdom on the upper Oxus, which formed part of Tukhâra, the Kharizm of Arabic geographers.

KHARÔCHṬHA 佉盧虱吒 explained by 驢脣 lit. (one who has) lips like an ass. Name of an ancient richi.

KHAS'A 朅叉 An ancient tribe on the Paropamisus, the Kasioi of Ptolemy. This explanation is more in conformity with the sound of the Chinese characters and with the details given by Fahien than the usual explanations according to which Khas'a designates Cashmere (Rémusat) or Iskardu (Klaproth) or Kartchou (Beal).

KHAVAKAN v. Jnvakan.

KHAVANDHA 朅盤陀 An ancient kingdom and city, S.E. of the Sirikoï lake, at a tributary of the S'ìta (Yarkand daria), the modern Kartchoû.

KHOTAN v. Kustana.

KHULM 忽懔 An ancient kingdom and city the ruins of which are still extant near Khooloom (Lat. 36°49 N. Long. 67°46 E.) between Balkh and Koondooz.

KHUSTA 闊悉多 or incorrectly 閭悉多 A district of ancient Tukhâra, probably the region S. of Talikhan Lat. 36°42 N. Long. 69°25 E.

KIKAṆA 稽薑那 A people in Afghanistan (E. of Kandahar S. of Ghazna) ruled 630 A.D. by independent chieftains, perhaps identical with the Kykânân of Arabic chroniclers.

KIM̃S'UKA 甄叔迦寶 explained by 鸚鵡寶 lit. the treasure of the macaw, because "it is as red as the bill of the macaw." Name of a tree with red flowers, said to be the *Butea frondosa*. See Kanakay.

KINNARA (Tib. Miham tschi) 緊那羅 or 非人 (lit. not men) explained by 疑神 lit. doubtful spirits, because "they are shaped like men, but have horns—which must seem doubtful" (sic). A class of demons dangerous to men, the musicians of Kuvêra, usually represented with horse heads.

KÔCHA KARAKÂ SÂSTRA same

as Abhidharma kôcha karakâ sâstra.

KOKÂLÎ or Kukâlî or Gôkâlî 俱迦利 explained by 惡時者 lit. one whose time is bad. The parent of Dêvadatta, whence the latter was called Kôkâliya *i e.* son of Kôkâlî. See also Gopali.

KÔKILA 拘耆羅 or 拘翅羅 A bird, probably identical with Kalavingka.

KÔLITA v. Mâudgalyâyana.

KÔÑKAṆAPURA 恭建那補羅 An ancient kingdom on the West Coast of India comprising the present district of Concan with Goa and North Canara, between Lat. 14°37 N. and Lat. 18° N.

KÔÑYÔDHA 恭御陀 An ancient kingdom and city on the East Coast of India, probably the modern Ganjam Lat. 19°28 N. Long. 85°10 E.

KÔSALA or Kôs'ala (Singh. Kosol) 憍薩羅 or 喬薩摩 1., An ancient kingdom in Central India, properly called 南憍薩羅 lit. Southern Kôsala or Dakchiṇakôsala, the present Gundwana and Berar. 2., An ancient kingdom N. of the Ganges, properly styled 北憍薩羅 lit. Northern Kôsala or Uttaraksôala, the present Oude.

KÔS'AS 俱舍 Dictionaries or repertories, one of the divisions of Buddhistic literature.

KÔṬI (Pâli. Cathi) 俱胝 or 拘胝 explained by 億 lit. ten myriads, or by 一百洛沙 lit. 100 lakkha. A numeral, the common basis of Buddhistic calculations, equal to 10,000,000,000.

KOTLAN 珂咄羅 An ancient kingdom W. of the Tsungling S. of the Karakul lake in Lat. 39° N. Long. 72° E.

KÔVIDARA 拘鞞陀羅 explained by 大遊戲地樹 lit. the tree of the great playground (sc. where the infant S'âkyamuni played). Name of a tree, the *Bauhinia variegata.*

KRAKUTCHTCHANDA (Pâli Kakusanda. Tib. Hkorvahdjigs. Mong. Ortchilong ebdektchi or Kerkessundi) 迦羅鳩村馱 or 迦羅迦村馱 or 羯羅迦忙陀 or 羯洛迦孫馱 or 拘樓秦佛 or 拘留孫佛 explained by 所應斷已斷 lit. one who has beforehand decided what was to be decided i. e. one who readily solves all doubts. The first of the 5 Buddhas of the Bhadrakalpa, the 4th of the 7 ancient Buddhas. He was a descendant of the Kâs'yapa family, born in 安和城 Kchemavati (?). His father was 禮德 (Singh.) Aggidatta, his mother 善枝 (Singh.) Wisakha, his principal disciples were 薩尼 (Singh.) Sanjawi and 毗樓 (Singh.) Wadhura, his favourite tree was the Acacia sirisa (尸利沙). Human life reached in his time 40,000 years and as many persons were converted by him.

KRIS'ṆAPAKCHA 黑分 lit. the black portion. A division of time, half a month, from 14 to 15 days. See S'uklapakcha.

KRIS'ṆAPURA see Mathûra.

KRITYA (femin. Krityâ) 吉蔗 explained by 起尸鬼 lit. a demon who digs out corpses; or 訖利多 explained by 買得 lit. bought sc. as serfs. A class of demons including Yakchakrityas (藥叉吉蔗) and Manuchakrityas (人吉蔗) the former being shaped like yakchas the latter like human beings. Manuchakrityas were those domestic slaves whom Madhyantika introduced into Cashmere.

KRÔS'A 拘盧舍 or 拘樓賒 or 俱盧舍 or 拘盧 or 拘屢 explained by 大牛音 lit. the lowing of a large cow. A measure of distance, the 8th part of a Yôljana or 5 li, the distance at which the lowing of a large cow can be heard.

KUBHÂ 閦賓 The Kophen of the Greeks, the modern Cabul, Lat. 33° 11 N. Long. 35° 23 E. See under Kas'mira.

KUKÂLÎ see Kôkâli.

KUKEJAR 子合國 Name of a country through which Fahien passed (A.D. 400) but the position of which is uncertain. Lassen places it in Lat. 37° 30 N. Long. 70° 40 E. of Paris. It is described by Chinese as lying to the West of Khoten, 1,000 li from Kachgar. Rémusat identifies it with Yerkiang.

KUKKUṬA PADAGIRI or Gurupadagiri 屈屈吒波陀山 or 宴盧播陀山 explained by 鷄足山 lit. chicken-foot mountain. A mountain with three peaks resembling the foot of a chicken. It lies 7 miles S. E. of Gâya and was the residence of Mahâkâs'yapa who is said to be still living inside this mountain.

KUKKUTÂRÂMA or Kukkutapada saṁghârâma 屈屈吒阿濫摩 or 屈屈吒波陀僧伽藍 explained by 鷄足園 lit. chicken-foot garden. A monastery on the Kukkuta pada giri built by As'ôka.

KULAPATI 俱羅鉢底 explained by 家主 lit. landlord. A title of honour.

KULIKA 拘理迦 A city 9 li S.W. of Nâlanda in Magadha.

K'ULUTA 屈露多 An ancient kingdom in Northern India famous for its rock temples. The country now called Cooloo N. of Kangra (Lat. 32°15 N. Long. 76°8 E.) watered by the Beyah but extending to the Sutuleje.

KUMÂRA 拘摩羅 explained by 童子 lit. a youth. 1., Name of a certain king. 2., General appellation for the members of royal families.

KUMÂRA BHÛTA 究磨羅浮多 explained by 童子 lit. a youth. Designation of a child of about 10 years or more.

KUMÂRADJÎVA 鳩摩羅什婆 or 鳩摩羅十 or abbrev. 鳩摩羅 or 羅十 explained by 童壽 lit. youth and age, so called because "when young in years he was old in virtue" *i.e.* a precocious saint. A native of Takchas'ilâ, famous as the author of many sâstras. He was styled "one of the 4 suns of Buddhism" (Tchatvâra sûryas). He laboured in China as a most active and judicious translator (A. D. 397-415) and introduced a new alphabet.

KUMÂRALABDHA 拘摩羅邏多 explained by 童授 lit. the gift of a youth. A follower of the Sâutrântikaḥ school noted as the author of many philosophical works.

KUMÂRARÂDJA 太子 or 王子 or 王太子 lit. prince, or 法王之子 lit. the son of a Dharmavarti or religious king (opp. Tchakravarti). An epithet of many Buddhas who were descendants of royal families. An epithet of Mandjus'ri.

KUMARATA 鳩摩羅多 or 矩摩邏多 or 鳩摩 explained by 童首 lit. the head (first) of all youths. A dêva in Paranirmita Vas'avartin who was reborn first, in Tuchita then through hearing the preaching of Kausika in one of the Brahmalôkas, and finally appeared on earth as the son of a Brahman among the Tochari Tatars. He laboured in Central India as the 19th patriarch and died A.D. 22.

KUMBHÂṆDAS or Kumbhâṇḍakas 鳩槃茶 or 究槃茶 or 恭畔茶 or 弓槃茶 explained by 陰囊 lit. scrotum, so called because "they have scrotums as large as coarse squashes (冬瓜)." A species of monstrously deformed demons (probably identical with the 船遮 of Fahien).

KUMBHÎRA 金毗羅 or 宮毗羅 explained by 鰐魚 lit. a crocodile, or by 蛟龍 lit. a boa-dragon. A crocodile, described as a monster "with the body of a fish but shaped like a snake and carrying pearls in its tail." Probably identical with 室獸摩羅 or 失收摩羅 described as "a fourfooted crocodile over 20 feet long."

KUMIDHA 拘謎陀 An ancient kingdom on the Beloortagh to the N. of Budukshan. The *vallis Comedorum* of Ptolemy.

KUṆÂLA or Dharmavivardhana 拘拏羅 The son of Dharmâsôka whose eyes were as beautiful as those of the bird Kuṇâla. He was governor of Gândhâra. His son Sampadi became the successor of Asôka (226 B. C.).

KUṆḌIKÂ 捃稚迦 or 軍持 explained by 澡罐 or 澡瓶 lit. a water-pot. The water-bowl of the Buddhist mendicant.

KUṆḌINYA same as Kâuṇḍinya.

KUÑKUMA 鬱金香 described as "perfume prepared from the tubers of the rhizomes (薑黃) shaped like locusts." Perfume prepared from the tuberous root of a Curcuma *i.e.* the Turmeric (rhizome) plant, either Curcuma longa or Curcuma aromatica.

KUÑKUMASTÛPA 鬱金香窣都波 A Stûpa erected at Gâya in honour of Avalôkitêsvara. It was covered with a paste of Kuñkuma.

KUNTI 皐帝 Name of a certain Rakchasî.

KURAṆA 屈浪那 An ancient kingdom on the Hindookoosh, originally a district of Tukhâra, the modern Garana with mines of lapis lazuli, to the South of Robat (Lat. 36°28 N. Long. 71°2 E.)

KURUDVÎPA same as Uttarakuru.

KURYAṆA or Kuvayana 鞠利衍那 or 鞠和衍那 An ancient kingdom S.E. of Ferghana, N. of the upper Oxus, the present Kurrategeen.

KUS'A 矩奢 or 茆草 or 上茅 explained by 吉祥草 lit. grass of lucky augury. A kind of sacred odoriferous grass, the *Poa cynosuroides.*

KUS'ÂGÂRAPURA 矩奢揭羅補羅 or 上茅宮城 lit. the city of Kus'a grass palaces, or 山城 lit. the mountain-city. Name of the ancient residence of the kings of Magadha, surrounded by mountains, 14 miles S. of Behar. It was deserted under Bimbisara who built "New Râdjagriha" 6 miles farther to the West. See Râdjagriha.

KUS'INAGARA or Kus'inagarî or Kus'igrâmaka (Pâli. Kusinârâ. Singh. Cusinana or Cusinara. Tib. rTsa mtchogh grong) 拘尸那揭羅 or 拘夷那竭 or 拘尸城 or 拘尸那 explained by 九士生地 lit. the birth place of 9 scholars. An ancient kingdom and city so called after the sacred Kus'a grass and famous especially as the scene of S'âkyamuni's death. Its ruins are still extant near Kusiah 180 miles N.W. of Patna.

KUSTANA 瞿薩怛那 or 豁旦 or 溴那 or 屈丹 or 于闐 or 于遁 or 和闐 The present Khoten in Lat. 39°40 N. Long. 77°30 E. It was the principal metropolis of Tatar Buddhism up to the invasion of the Mohammedans, Buddhism having been introduced there about 300 A.D. or earlier.

KUSUMA 拘蘇摩 or 白菊花 The white China aster.

KUSUMAPURA 拘蘇摩補羅 or 花宮城 lit. the city of flower-palaces. Another name for Pâṭaliputtra.

KUVAYANA see Kuryana.

L

LAḌA v. Lâra.

LADAKH (Tib. Ladag) 於麾

The upper Indus valley under Cashmerian rule but inhabited by Tibetans.

LÂGHULA same as Râhula.

LAHUL v. Lôhara.

LAKCHAṆA (Pâli. Assulakunu. Singh. Maha purushu lakshana) 三十二相 lit. 32 signs. Characteristic physiological marks by which every Buddha may be recognized.

LAKKHA (Singh. Lakhan. Tib. Laksh) 洛叉 or 洛沙 explained by 十萬 lit. 100,000. A numeral equal to 100,000, the 100th part of a kôṭi.

LALA v. Lâra.

LALITA VISTARA 神童遊戲經 lit. the Sûtra called "the diversions of the spiritual youth." A complete biography of S'âkyamuni, one of the 9 Dharmas of the Nepaulese, written in pure Sanskrit with gâthâs (half Sanskrit half Prâkrit) interspersed. Translated into Chinese 65 A.D.

LAMBÂ 藍婆 A certain Râkchasî.

LAMBINÎ see Lumbini.

LAMBURA or Lambhara 藍勃羅 A mountain with a famous Nâgahrada, N. of Cabool, the present Laspissor in Kohistan.

LAMPÂ or Lampâka 濫波 An ancient kingdom on the mountains of Laghman N. of the Cabool river, between Chiarbagh (Lat. 34°34 N. Long. 70°6 E.) and Deh Hindoo.

LAÑGALA 狼揭羅 An ancient kingdom in the western Pundjab, noted for the prevalence of S'ivaism. Descendants of this tribe now called Langhaou are found near Katch Gandava in the N.E. corner of Beluchistan.

LANGKÂ or Lañkâ 楞伽 or 駿伽 or 楞求羅伽 explained by 不可住 lit. uninhabitable. 1., A mountain in the S.E. corner of Ceylon with a city inhabited by demons (Lañkâpurî). 2., A general name for Ceylon.

LANGKÂVATÂRA SÛTRA 楞伽阿跋多羅經 or 駿伽經 A philosophical treatise with polemical tendency, said to have been expounded by S'âkyamuni on the Lañkâ mountain. Full title: Saddharma Langkâvatâra sûtra.

LÂRA or Laḍa or Laṭa 南羅 lit. the southern Lâra, another name for Mâlava; to be distinguished from 北羅 lit. the northern Lâra or Vallabhî (q. v.).

LAṬA another name for Karṇasuvarṇa.

LÂVA 臘縛 or 羅婆 A division of time, the 900th part of a Takchatra, equal to 1 minute and 36 seconds.

LIKCHÂ 蟣 lit. a nit. A measure, the 131,712,000th part of a Yôdjana.

LIMBINÎ v. Lumbinî.

LITCHHAVA or Litchhavi (Singh. Lichawi. Tib. Lidschawji) 梨車 or 黎車 or 栗呫婆 explained by 力士 lit. mighty

heroes. The members of the ancient republic of Vâisâlî who were among the earliest followers of S'âkyamuni.

LÔHARA (or Lahul) 洛護羅 An ancient kingdom N. of Kuluta, near the sources of the Irâvatî. The ancient Malli, who afterwards moved South and founded Mâlava.

LÔHITAKA v. Rôhitaka.

LÔKADJYÊCHṬHA (Tib. nDjig rtengyi gtso bo) 世尊 lit. honoured by the world, an epithet of every Buddha.

LÔKÂNTARIKA v. Naraka.

LÔKAPÂLA 護世者 lit. guardian of the world. A title given especially to the TchaturMahârâdjas, also to Avalôkitêsvara and others.

LÔKÂYATIKA or Lôkâyata 路伽耶陀 explained by 惡論 lit. wicked talk or by 順世外道 lit. heretics who follow the (ways of the) world. A brahminical sect, characterized as "teachers injuring their pupils, and returning acts of kindness by wicked replies." It is distinguished from 逆路伽耶陀 lit. Anti-lôkâyatikas who are described as a sect of "pupils injuring their teachers and returning acts of kindness by wicked queries." An atomistic sect attached to the atheistic doctrines of the Tchârvâkas.

LÔKÊS'VARARÂDJA 世主 lit. lord of the world. Name of a certain Buddha. An epithet of Avalôkitêsvara and other worthies.

LÔKÔTTARAVÂDINAḤ 說出世部 or 出世說部 lit. the school of those who pretend to have done with the world. A subdivision of the Mahâsaṁghikâḥ attached to the views of the Hinâyâna school.

LUMBINÎ or Limbinî or Lavinî or Lambinî (Mong. Lompa) 嵐毗尼 or 龍彌你 or 論民 or 林微尼 or 臘伐尼 explained by 解脫處 lit. the place of delivery (v. pratimôkcha). The park in which S'âkyamuni was born, situated 15 miles E. of Kapilavastu.

M

MADHAKA or Madhuka 末杜迦 or 末度迦 or 摩頭 explained by 美果 lit. a pleasant fruit. Name of a tree, the *Bassia latifolia*.

MADHAVA v. Mâthava.

MADURA 美 lit. pleasant. A king of Gandharvas.

MADHURASVARA 美音 lit. pleasant sound. A king of Gandharvas.

MADHYADÊS'A (Pâli. Madjdjadêsa) 中國 lit. the middle kingdom. Common term for Central India.

MADHYAMÂGAMA v. Âgama.

MADHYÂNTA VIBHÂGA S'Â-

STRA 中邊分別論 A work by Asamgha, said to have been given to him by Mâitrêya in Tuchita.

MADHYÂNTIKA (Tib. Nimaigung). 末由底迦 or 末由地 An Arhat of Dahala, a disciple of Ananda, who converted the Cashmerians. By his magic power he transported a sculptor to Tuchita to obtain a correct image of Mâitrêya.

MADHYIMÂYÂNA 中乘 lit. the middling conveyance (viz. to Nirvâṇa). An abstract category under which all those are classed whose views are poised between the Mahâyâna and Hinâyâna systems. It corresponds to the state of a Pratyêka. Buddha (q. v.) who "lives half for himself half for others as if sitting in the middle of a vehicle leaving scarcely room for others." The connecting link between Hînâyâna and Mahâyâna, but unknown to Southern Buddhists. See Triyâna.

MAGADHA 摩揭陀 or 摩竭提 or 摩伽陀 explained by 善勝 lit. virtuous conqueror, or by 星處 lit. starry dwelling, or by 露處 lit. dewy dwelling "because Dêvas and Asûras provide this country with sweet dew." 1., The name of an ancient rich who by dint of austere asceticism was reborn in heaven and gave the name to the country now called South Bahar. 2., A kingdom in Central India, the head-quarters of ancient Buddhism up to 400 A.D., the holy land of all Buddhists, covered with vihâras and therefore called Bahar, the southern portion of which corresponds to ancient Magadha.

MAGHA 磨祛 The second winter-month.

MAHÂBHADRÂ v. Gañgâ.

MAHÂBHIDJÑA DJÑÂNÂBHIBHU 大通智勝 lit. the conqueror who possesses great penetration and wisdom. A fabulous Buddha whose realm was Sambhâva, his kalpa Mahârûpa. Having spent 10 middling kalpas in ecstatic meditation he became a Buddha, and retired again in meditation for 84,000 kalpas, during which time his 16 sons continue (as Buddhas) his preaching. Incarnations of his sons are Akchôbhya, Mêrukûta, Simhaghôcha, Simhadhvadja, Akâs'apratichṭhita, Nityaparivrita, Indradhvadja, Brahmadhvadja, Amitâbha, Sarvalôkadhâtû padra vôdvêga pratyuttîrṇa, Tamâla patra tchandanagandha, Mêrukalpa, Mêghasvara, Mêghasvararâdja, Sarvalôka bhayâstambhitatva vidhvamsanakara and S'âkyamuni.

MAHÂBÔDHI SAMGHÂRÂMA 摩訶菩提寺 lit. the monastery of great intelligence. A famous vihâra near the Bôdhidrûma at Gâyâ.

MAHÂBRAHMÂ 大梵天王 A title of Brahmâ (q. v.) as lord

over the inhabitants of the Brahmalôkas.

MAHÂBRAHMÂṆAS (Singh. Maha Brahmas. Tib. Tchangs pa tchen po) 大梵 lit. great Brahmâ. The 3rd Brahmalôka, the 3rd region of the 1st Dhyâna.

MAHÂBRAHMÂ SAHÂMPATI 堪忍界王 lit. lord over the world of patient suffering. A title of Brahmâ as ruler of the Sahalôkadhâtu.

MAHÂDÊVA 摩訶提婆 or 大天 lit. great dêva. 1., An ancient Tchakravarttî, a former incarnation of S'âkyamuni. 2., An Arhat who fell into heresy, the author of many S'âstras. 3., Another name for Mahês'vara.

MAHÂDHARMA 妙法 lit. wonderful law. A king of Kinnaras.

MAHÂKÂLA (Tib. Nag po tchen po. Mong. Jeke Charra) 大神王 lit. great king of spirits. 1., A former disciple of Mahâdêva, now regarded as the patron and guardian of all priests. His image (with blackened face) is placed in the dining hall of every monastery. 2., A name of Mahês'vara.

MAHÂKALPA 大刧 lit. great kalpa. The period which elapses from the moment an universe is formed to the moment when another is put in its place, divided into 4 kalpas called Asaṁkhyêya (v. Vivartta, Vivartta siddha, Saṁvartta and Saṁvartta siddha), which are compared with the 4 seasons of the year (四季) and equal to 80 small kalpas or 1,344,000,000 years.

MAHÂKÂS'YAPA or Kâs'yapa (Singh. Kasyapa. Tib. Odsrung tchen po. Mong. Gascib) 摩訶迦葉波 or 摩訶迦葉 or 迦葉頭陀 (Kâs'yapadhâtu) explained by 飲光 lit. he who swallowed light, because "his mother having in a former life obtained a relic of Vipas'yin in form of a gold coloured pearl became radiant with gold coloured light." A Brahman of Magadha, one of the principal disciples of S'âkyamuni. After the death of the latter he took the lead, convoked and directed the first synod whence his title Ârya Sthavira (上座 lit. chairman) is derived. As the first compiler of the canon he is considered the fountain source of Buddhistic orthodoxy, and counted as the first patriarch. He died 905 (correctly 499) B. Ch. He is to be reborn as Buddha under the name Ras'miprabhâsa. See Kâs'yapîyâḥ.

MAHÂKATYÂYANA or Kâtyâyana 摩訶迦旃延 A celebrated disciple of S'âkyamuni, author of the Abhidharmadjñâna prasthâna s'âstra. He is to reappear as Buddha under the name Djambûnadaprabha (閻浮那提金光).

MAHÂKÂUCHTHILA 摩訶俱絺羅 or 摩訶拘絺羅 or 俱祉羅 explained by 大

膝 lit. (he who had) large knees. An eminent disciple of S'âkyamuni, maternal uncle of S'âriputtra, author of the Samgitiparyâya s'âstra.

MAHÂKÂYA 大身 lit. a large body. A king of Garudas.

MAHÂMÂITRÎ SAMÂDHI 大慈定 lit. ecstasy of great benevolence. A degree of ecstatic meditation (Samâdhi).

MAHÂMANDÂRAVA 摩訶曼陀羅 the same as Mandârava.

MAHÂMAÑDJÛCHAKA 摩訶曼殊沙 v. Mañdjûchaka.

MAHÂMATI 大慧 lit. great wisdom. A fictitious Bôdhisattva to whom all the subject matter of the Lañkavatara sûtra is addressed.

MAHÂMÂUDGALYÂYANA or Mâudgalyâyana or Mâudgalaputtra (Singh. Mugalan. Tib. Mohu dgalyi bu) 摩訶目犍羅夜那 or 摩訶目建連 or 大目揵連 or 大目乾連 or 目連 or 没特伽羅子 or 没力伽羅子 (Mâudgalaputtra) explained by 胡豆 Mudga, the *phaseolus mungo*, because "one of his maternal ancestors lived exclusively upon lentils." One of the greatest disciples of S'âkyamuni, called "the disciple of the left hand" (侍佛左邊), especially noted for his magic powers (神通第一) through which he transported an artist to Tuchita to get a view of S'âkyamuni and to make a statue of him. He also went to hell and released his mother. He died before his master. Several centuries afterwards there were two great leaders of the Buddhist church bearing the same name. He is also called 拘栗 (Kôlita. Tib. Pang-skyes) and is to be reborn as Buddha under the name. Tamâla patra tchanda nagandha.

MAHÂMÂYÂ or Mâyâ or Mâyâdêvi or Mâtrikâ 摩訶摩耶 or 摩耶第脾 (Mâyâdêvi) or 摩耶夫人 (lit. lady Mâyâ) or 佛母 lit. mother of Buddha) explained by 幻 lit. illusion, or by 大術 lit great mystery, or by 大清淨 lit. great purity. The mother of S'âkyamuni, the *mater immaculata* of the Buddhists. Reborn in Tuchita she was visited there by her son and converted. At the death of the latter she reappeared on earth to bewail his departure.

MAHÂMUTCHILINDA or Mutchilinda 摩訶目眞隣陀 or 目詣隣陀 or 牟眞隣陀 or 目支隣陀 or 支隣 explained by 解脫處 lit. place of redemption. 1., Name of a Nâga king, the tutelary deity of a lake near which S'âkyamuni once sat for 7 days absorbed in meditation, whilst the king guarded him. 2., A mountain (Mahâmutchilindaparvata) near Gayâ covered with forest in the midst of which that lake is situated.

MAHÂNADA v. Mahî.

MAHANÂMAN (Singh. Mahanamâ) 摩訶男 One of those 5 disciples who first rallied round S'âkyamuni. A son of Drônôdanarâdja.

MAHÂNDHRA or Mahêndrî 大安達羅 lit. great Andhra. An ancient city also called Râdjamahêndrî, the present Rajamundry (Lat. 16°58 N. Long. 81°52 E.) near the mouth of the Godavery.

MAHÂNÎLA 摩訶尼羅 explained by 大青珠 lit. a large blue pearl. A precious stone probably identical with Indranîla.

MAHÂPARINIRVÂṆA SÛTRA (Pâli. Mahâparinibbâna sutta) 大般泥洹經 or 大般涅槃經 Two editions of an important discourse ascribed to S'âkyamuni, the former in 2 vols. with 6 chapters, the latter in 1 vol. with 2 chapters. See Nirvâṇa.

MAHÂPRADJÂPATÎ or Gâutamî 摩訶波闍波提 or 摩訶波閦波提 explained by 大愛道 lit. path of great love, or by 大生主 lit. great lord of life (v. Pradjâpati) or 衆主 lit. superior of the community (sc. of nuns). The aunt and nurse of S'âkyamuni, the first woman admitted to the rights of priesthood, the first superior of the first Buddhistic convent. She is to become a Buddha under the name Sarvasattva priya dars'ana.

MAHÂPRADJÑÂ PARAMITÂ SÛTRA 摩訶般若經 or 大般若經 A Sûtra ascribed to S'âkyamuni.

MAHÂPRATIBHÂNA 大樂說 lit. (one who) discourses pleasurably. A fictitious Bôdhisattva mentioned in the Saddharma puṇḍarika.

MAHÂPÛRṆA 大滿 lit. great and complete. A king of Garuḍas.

MAHÂPURUCHA LAKCHAṆÂNI v. Lakchana.

MAHÂRÂCHṬRA 摩訶刺佗 The Mahratta country, an ancient kingdom in the N.W. corner of the Deccan, near the upper course of the Godavery.

MAHÂRÂDJÂ v. Tchaturmahârâdja kayika.

MAHÂRÂURAVA 大號叫 or 大叫 or 大呼 lit. great crying. The 5th of the 8 hot hells, surrounded by mountains which emit fire and bar all escape. One day and night there equals 800 years on earth.

MAHARDDHIPRÂPTA 如意 lit. at pleasure. A king of Garuḍas.

MAHÂRÛPA 大相 lit. great signs. The kalpa in which Mahâbhidjña djñânâbhibhu lived.

MAHÂSAMBHAVA 大成 lit. great completion. A fabulous realm in which 20,000 kôṭis of (mythical) Buddhas appeared, each bearing the name Bhîchmagardjita ghôchasvarâdja.

MAHÂSÂMGHIKÂḤ or Mahâsamghanikâya 摩訶僧祇部 lit. the school of the great priest-

hood, or 大衆部 lit. the school of the community. A school formed shortly after the 2nd synod (443 B. C.) in opposition to a minority of priests who formed themselves into the Mahâsthavirah school. Followers of Mahâ kâs'yapa, whose favourite textbook is the Pratimôkcha sûtra. At the time of the 3rd synod (246 B. C.) this school split into 5 subdivisions v. Pûrvas'âilâḥ, Avaras'âilâḥ, Hâimavatâḥ, Lôkôttara vâdinaḥ and Pradjñapti vâdinaḥ.

MAHÂSÂRA 摩訶娑羅 An ancient city in Central India, the present Masar about 30 miles W. of Patna.

MAHÂSATTVA 摩訶薩埵 lit. great being. A title given to the perfected Bôdhisattva as superior in holiness to any other being (except Buddhas) or as using the "great conveyance" (Mahâyâna) i.e. trying not only to save himself, but also to save others.

MAHÂSATTVA KUMÂRA RÂDJA 摩訶薩埵王子 lit. the great being and royal prince. A title of S'âkyamuni.

MAHÂS'RAMAṆA 大沙門 lit. the great S'ramaṇa. An epithet of S'âkyamuni.

MAHÂSTHÂMA or Mahâstanaprapta 大勢至菩薩 A Bôdhisattva belonging to the retinue of Amitâbha. Schott identifies him (without good reason) with Mâudgalyâyana.

MAHÂTAPANA v. Pratâpana.

MAHÂTÂRAKA 摩訶怛羅 explained by 道官 lit. officer of the road. An official guide, or escort.

MAHÂTCHAKRAVÂLA 大鐵圍 lit. the great iron enclosure. The larger one of the two circles of iron rocks which gird every universe. See Tchakravâla.

MAHÂTCHAMPÂ 摩訶瞻波 An ancient kingdom in Birmah. Exact position unknown.

MAHÂTCHÎNA 摩訶至那 lit. great China. The name by which Indian Buddhists since the reign of the Tsin dynasty (A.D. 265) designate China. See also Tchina.

MAHÂTÊDJAS 大威德 lit. great dignity and virtue. A king of Garuḍas.

MAHÂVÂDÎ 大論師 lit. a great master of S'âstras. A title of honour (like *philosophiae doctor*) given equally to orthodox and to heretical scholars, but especially to eminent teachers of the Sam̃khyâ and Vâis'êchika systems.

MAHÂVÂIPULYASÛTRA v. Vâipulya.

MAHÂVANA SAM̃GHÂRÂMA 摩訶伐那伽藍摩 or 大林寺 lit. the monastery of the great forest. A famous monastery 200 li S. of Mungali.

MAHÂVIHÂRA VÂSINAḤ 摩訶毗訶羅住部 lit. the school of those who dwell in large vihâras. A subdivision of the Mahâsthavirah school, which combatted the Mahâyâna system.

MAHÂVIBHÂCHÂ S'ÂSTRA 大毗婆沙論 A philosophical treatise written in the interest of the Hînayâna school by Buddhadâsa.

MAHÂVIHÂRA 摩訶毗訶羅 A famous monastery in Ceylon visited by Fahien (about A. D. 400) when it numbered 3,000 inmates.

MAHÂVRIKCHA RICHI 木樹仙 lit. the richi (hermit) of the great tree, so called because "ecstatic meditation reduced his bodily frame till it resembled a decayed tree." His proper name was Vâyu. See under Kanyâkubdja.

MAHÂVYÛHA 大莊嚴 lit. great ornaments. The kalpa in which Mahâkâs'yapa is to appear as Buddha.

MAHÂYÂNA 摩訶衍那 or 摩訶衍 explained by 大乘 lit. great conveyance. A later form of the Buddhist dogma, one of the 3 phases of its development (v. Triyâna), corresponding to the 3rd degree of saintship, the state of a Bôdhisattva, who being able to transport himself and all mankind to Nirvâna may be compared with a large vehicle (大乘). A school formed by Nâgârdjuna which flourished especially in Tchakuka but influenced more or less the whole Buddhist church. The characteristics of this system are an excess of transcendental speculation tending to abstract nihilism, and the substitution of fanciful degrees of meditation and contemplation (v. Samâdhi and Dhyâna) in place of the practical asceticism of the Hînâyâna school. It is not known to Southern Buddhism as a separate system though it appears to have influenced Singhalese Buddhists whom Hiuentsang classed among the followers of the Mahâyâna school.

MAHÂYÂNÂBHIDHARMA SAM̃GÎTIS'ÂSTRA 大乘阿毗達磨雜集論 A philosophical treatise translated into Chinese A. D. 648.

MAHÂYÂNADÊVA 摩訶耶那提婆 lit. the dêva of the great conveyance school. A name given to Hiuentsang (玄奘) the famous Chinese traveller who visited Central Asia and India (A. D. 629-645), the translator and editor of many Mahâyâna sûtras before unknown in China. His "Description of western kingdoms (published) under the Thang dynasty" 大唐西城記 A. D. 648 is the best account of Buddhistic countries that we possess. See also Môkcha dêva.

MAHÂYÂNA SAMPARIGRAHA S'ÂSTRA 攝大乘論 lit. a collection of S'âstras of the great conveyance school. Philosophical collectanea ascribed to Asam̃gha.

MAHÂYÂNA YÔGA S'ÂSTRA v. Yôga s'âstra.

MAHÊNDRA (Pâli. Mahinda. Singh.

Mahindo) 魔醯因陀羅 or 摩訶因陀羅 explained by 大帝 lit. great ruler. A younger brother (弟) of As'ôka who as viceroy of Udâyana led a dissolute life but when fallen into disgrace he repented and became an Arhat. He went as a priest to Ceylon where he founded the Buddhist church still flourishing there.

MAHÊS'VARA 摩醯溼伐羅 or 魔醯首羅 explained by 大自在 lit. great and independent, or by 天王 lit. a king of dêvas. A designation of S'iva who is described as "a deity with 8 arms and 3 eyes, riding on a white bull, and worshipped by heretics." He is called "Lord of one great chiliocosmos" and believed to reside above the world of desire. Hiuentsang noticed that he was especially worshipped in the Pundjab and that his temples were mostly built of blue (sand)-stone. See Bhîmâ.

MAHÊS'VARADÊVA 大自在天 lit. the great independent dêva. A title of Mahês'vara.

MAHÊS'VARAPURA or Matchivâra 魔醯溼伐羅補羅 An ancient city and kingdom in Central India the present Machery (Lat. 27°19 N. Long. 76°50 E.) in Rajpootana.

MAHÎ or Mahânada 莫訶 1., A river in Magadha, a small tributary of the Nâirandjanâ. 2., A river in Surâchtra now called Mhye which flows into the gulf of Cambay.

MAHINTALÂ 拔提 A famous vihâra on Ceylon, 8 miles E. of Anuradhapura once the dwelling-place of Dharmagupta.

MAHIRAKULA 魔醯邏矩羅 explained by 大族王 lit. king of a great family. A king who ruled over the Pundjab (about 400 A. D.) and tried to extirpate Buddhism there. Defeated by Bâlâditya he was received as a refugee by the king of Cashmere whom he assassinated. As king of Cashmere he again waged war against all Buddhists, until "hell swallowed him up."

MAHÎS'ÂSAKÂH or Mahîs'âsikas 磨醯奢娑迦 or 彌喜捨娑阿 or 彌沙塞部 explained by 化地部 lit. the school of the transformed earth or by 正地部 lit. the school of the true earth (the former term being a designation of "the sphere within which Buddha's law is influential"). One of the subdivisions of the Sarvâstivâdâh school.

MAHÎS'ÂSAKA VINAYA 五分律 lit. the law of 5 divisions. A work on discipline, the standard of the Mahîs'âsakâh school.

MAHÔRAGA (Tib. Ltobphye tchen po) 摩睺羅伽 or 摩睺羅伽 or 牟呼洛 or 莫呼洛 or 摩休勒 explained by 大

腹 lit. (one who has) a large belly, or by 蟒神 lit. boa-spirits. A class of demons resembling in shape the boa or anaconda.

MÂITRÂYAṆÎPUTTRA v. Pûrṇa mâitrâyaṇîputtra.

MÂITRÊYA (Pâli. Mettêyyo. Singh. Maitri. Siam. Metrai. Tib. Byamps pa or Dchampa. Mong. Maidari) 梅怛麗邪 or 昧怛履曳 or 彌勒 explained by 慈氏 lit. he whose name is charity. A Bôdhisattva, often called Adjita, who is mentioned as the principal Bôdhisattva of S'âkyamuni's retinue, but not counted among the ordinary (historical) disciples, nor is any account given of his antecedents. The heaven Tuchita is mentioned as the place where S'âkyamuni met him and appointed him as his successor, to appear as Buddha after the lapse of 5,000 years. Mâitrêya is therefore the expected Messiah of the Buddhists, residing at present in Tuchita, but already controlling the propagation of the Buddhistic faith. Even the foundation of a philosophical school (五性宗 lit. the school which teaches a fivefold nature) is ascribed to him. Statues were erected in his memory as early as 750 (correctly about 350) B. C. He is also believed to have been incarnate in Djêtar and in Pûrṇa mâitrâyaṇi. See under Avalôkitês'vara and Mañdjus'ri.

MÂITRÎBALARADJA 慈力王 lit. a king possessing strength of affection. A former incarnation of S'âkyamuni, when he shed his own blood to feed some starving Yakchas.

MAKARA 摩竭羅 or 摩竭 a sea monster shaped like a fish.

MAKHAI (Mong. Gobi) 莫賀延 the great desert in Central Asia, now called Gobi. See Navapa.

MÂLÂDHARÎ 持瓔珞 lit. holding a necklace of pearls. A certain Rakchasî.

MÂLÂGANDHA VILÊPANA DHÂRANA MAṆḌANA VIBHUSA NAṬṬHÂNÂ VÊRAMAṆÎ 不着香華鬘不香塗身 lit. thou shalt not decorate thyself with wreaths of fragrant flowers, neither shalt thou anoint thy body with perfume. The 8th of the 10 rules for novices. See Sikkhâpadâni.

MÂLÂKUṬA or Malâya 秣羅矩吒 An ancient kingdom of Southern India, the coast of Malabar, about 600 A. D. a noted haunt of the Nirgrantha sect.

MÂLÂKUṬA DANTÎ 曲齒 lit. (one who has) curved teeth. A certain Rakchasî.

MALASA 秣羅娑 A mountain valley in the upper Pundjab.

MÂLAVA or Lâra 摩臘婆 An ancient kingdom in Central India (N. of the Narmadâ E. of the Mathi) once the head quarters of heretical sects, the present Malva.

MALÂYA v. Mâlâkuṭa.

MALÂYAGIRI 南海摩羅耶

山 lit. the Malâya mountains of the southern ocean. 1., A mountain range S. of Mâlâkuṭa. A mountain on Ceylon with a city inhabited by Yakchas on its summit, also called Lañkâ after the name of that city.

MALLÂ 末羅 explained by 力士 lit. mighty heroes. The inhabitants of Kus'inagara and Pâvâ.

MALLIKA 末利 or 摩利 explained by 柰 lit. a kind of bullace. 1., The narrow leaved Nyctanthes (Linn.) with globular berries (柰). The flower now called Casturi (musk) on account of its rich odour. 2., The name of Prasênadjit's wife.

MANAS 意 lit. the mind. The last of the 6 vidjñâna or sensations (六識) also called the 6 âyatana or organs (六處). The mental faculties which constitute man as a moral and intelligent being. The Mongols explain the term by "will or desire."

MÂNASA or Manasvin 摩那斯 explained by 意流出 lit. produced by the mind (sc. of Brahmâ), or by 大身 lit. a large body. 1., The modern name (Manasasarôvara) of the lake anciently called Anavatapta. 2., A Nâga king, the guardian deity of that lake.

MÂNAVA 摩那婆 or 摩納縛迦 (Manavaka) or 那羅摩那 (Naramana) or 那羅摩納 (Naramava) explained by 人 lit. a man, or by 年少淨行 lit. a young Brahman. General designation for a Brahman youth (lit. a descendant of Manu).

MAṆḌAKA 門擇迦 A grammatical term, in Pâṇini's system a designation for a class of elementary sounds.

MANDÂRA or Mandarâva 曼陀羅 explained by 適意 lit. falling in with one's wish or by 天妙花 lit. a wonderful flower in heaven. One of the 5 shrubs of Indra's heaven, described as "a tree with variegated flowers," corresponding to the *Erythrina fulgens* or to the *Erythrina Indica.*

MAÑDJÛCHAKA 曼殊沙 explained by 柔軟 lit. soft and tender. The *Rubia cordifolia,* the roots of which yield the madder of Bengal called Munjeeth.

MAÑDJUS'RÎ or Mañdjunâtha or Mañdjudêva or Mañdjughôcha or Mañdjusvara (Tib. hDjam dVyang or hDjam dPal) 曼殊室利 or 曼殊尸利 or 文殊師利 or 文殊 or 曼首 explained by 妙吉祥 lit. wonderful lucky omen, or by 妙德 lit. wonderful virtue. A famous Bodhisattva now especially worshipped in Shansi. His antecedents are a hopeless jumble of history and fable. Fahien (A. D. 400) reports that he found Mandjus'ri generally worshipped by the followers of the Mahâyâna

school. Hiuentsang (A.D. 603) saw at Mathurâ a Stûpa containing the relics of Mañdjus'rî and connects his worship especially with the Yôgâtchâra school. These statements are compatible with the belief that Mañdjus'rî lived 250 year's after S'âkyamuni *i.e.* about 293 B. C., but the historian Ma twan lin (馬端臨) states that Maudjus'rî "was the son of an Indian king, who ruled about 968 A. D., that he came to China, but was driven away again by the intrigues of other priests." Perhaps the person to whom Matwan lin refers was an incarnation of the one of whom Fahien and Hiuen tsang speak.

As regards the dogma of Mañdjus'rî the Mahâyâna school treated it as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman (q. v.) and giving him as the personification of wisdom the same place in their trias of Bôdhisattvas (v. Avalôkitês'vara and Vadjrapâṇi) which Brahmâ occupies in the brahminical Trimurti. Afterwards the Yôgâtchâra school placed Mañdjus'rì among their Dhyâni Bôdhisattvas calling him the spiritual son of Akchôbhya and identifying him with Vadjrapâṇi. A later monophysitic branch of the Mahâyâna school (一性宗 lit. school of one nature) which asserts that all beings have one and the same nature with Buddha claimed Mañdjus'rî as their founder. Legendary accounts represent Mañdjus'rî as having been in former ages the attendant of many Buddhas in an universe called Ratnêya (寶氏 lit. happy family) situated to the East of our world, and report that he was reborn in our universe, belonged to the retinue of S'âkyamuni and composed many Sûtras and S'âstras; that the daughter of Sâgara obtained Buddhaship through his teaching and that he himself has since become a Buddha under the name 龍種尊者 lit. the Ârya of the race of Nâgas. He is now believed to reside in the North East of our universe on a mountain called 清涼山 lit. the pure and pleasant mountain, attended by ten thousand Bôdhisattvas.

His most common titles are Mahâmati (大智 lit. great wisdom), Kumâra râdja (q. v.) and 千臂千鉢教王 lit. religious king with 1,000 arms and 1,000 almsbowls.

MANGALA v. Môñgali.

MAṆI 摩尼 or 末尼 explained by 無垢 lit. free from stains, or by 增長 lit. increasing (sc. in purity), or by 珠之總名 lit. a general term for pearls. One of the Sapta Ratna, a (fabulous) round pearl which is said "to keep always clean and bright and to shed a brilliant light on all surrounding objects." It is therefore a symbol of Buddha and

his doctrines. Among the votaries of S'iva it is a symbol of the Linga. See also under Ôm maṇi padmê hûm.

MANÔBHIRÂMA 意樂 lit. joy of the mind. The realm in which Mâudgalyâyana is to be reborn as Buddha.

MANÔDHATU 意界 lit. the world of the mind. The mental faculties.

MANÔDJÑAS'ABDÂBHI GARDJITA 妙音徧滿 lit. a wonderful sound filling all around. The kalpa in which Ânanda is to reappear as Buddha.

MANÔDJÑASVARA 樂音 lit. sound of music. A king of Gandharvas.

MANÔRHITA or Manórhata 末笯曷利他 explained by 如意 lit. in conformity (hita) with the mind (manas) or 摩拏羅 (Manorata). An Indian prince, who became the disciple and successor of Vasubandhu. Hiuen-tsang calls him Vasubandhu's teacher. He is counted the 22nd patriarch and noted as the author of the Vibhâchâ s'âstra. He laboured in Western India and in Ferghana where he died A. D. 165.

MANÔVIDJNANADHÂTU 意識界 lit. the world of mind and knowledge. The sphere of thought and reflection.

MANUCHAKRITYA v. Kritya.

MANUCHIYA (Pâli. Manussa) 末奴沙 or 摩㝹沙 or (in the genitive plural) 摩㝹舍南 (Manuchyânâm. Pâli. Manussânam) explained by 人 lit. man, or by 有意 lit. a rational being, or by 有智慧 lit. an intelligent being. A general term designating human beings, or divine beings assuming human form.

MÂRA or Mâraràdja or Kâmadhâtu ràdja or Papiyân (Siam. Phagaman. Burm. Mar or Manh. Tib. Bdudsdig tchan or Hdodpa. Mong. Schimnus) 魔羅 explained by 殺者 lit. the murderer, or by 障礙善 lit. he who obstructs and hinders virtue, or by 破壞善 lit. the destroyer of virtue; or 魔王 (Mâraràdja) or 波旬 explained by 惡愛 lit. sinful love; or 波卑夜 (Papîyân) explained by 欲界主 lit. king of the world of lust (kâma dhâtu). The personification of lust, the god of love, sin and death, the arch-enemy of all goodness, who resides with legions of subordinates in the heaven Paranirmita Vas'avartin situated on the top of the Kâma dhâtu. He assumes different forms especially monstrous ones to tempt or frighten the saints, or sends his daughters, or inspires wicked men like Dêvadatta or the Nirgranthas to do his work. He is often represented with 100 arms and riding on an elephant.

MÂRAKÂYIKAS 魔民 lit. the

subjects of Mâra, or 魔子魔女 lit. sons and daughters of Mâra. The retinue of Mâra.

MARDJAKA 阿梨樹 described as "a tree which when felled splits into 7 pieces." Burnouf suggests that it might be a banyan tree.

MÂRGA or As'thângamârga (Pâli. Aṭṭhangga magga. Singh. Ârya ashtangika margga. Burm. Magga) 八聖道分 lit. 8 portions of the holy path, or 八正道分 lit. 8 portions of the correct path, or 八正門 lit. 8 true entrance gates (sc. into Nirvâṇa). Eight rules of conduct, the observation of which is the true way to Nirvâṇa. 1., Samyagdrichṭi (Pâli. Sammâdiṭṭhi) 正見 lit. correct views, explained by 能見眞理 lit. ability to discern the truth (from error). 2., Samyaksam̄kalpa (Pâli. Sammâsam̄kappa) 正思惟 lit. correctness of thought and intent, explained by 無邪念 lit. absence of evil thoughts. 3., Samyagvâk (Pâli. Sammâvâtchâ 正語 lit. correct language, explained by 言無虛妄 lit. avoidance of idle tales and falsehoods. 4., Samyagâdjiva (Pâli. Sammâdjîva) 正業 lit. a correct profession in life, explained by 乞食 lit. the profession of a religious mendicant. 5., Samyagvyâyâma (Pâli. Sammâvâyâma) 正精進 lit. correct energy (in pushing towards Nirvâṇa), explained by 修行無間 lit. uninterrupted practice of asceticism. 6., Samyaksamâdhi (Pâli. Sammâsamâdhi) 正定 lit. correct abstraction (or tranquillity) explained by 一心眞空 lit. the whole mind correctly annihilated (indifferent). 7., Samyaksmriti (Pâli. Sammâsati) 正念 lit. correct memory, explained by 專憶善法 lit. sedulous remembrance of the good law (once learned). 8., Samyak karmânta (Pâli. Sammâkammanta) 正命 lit. correct life, explained by 專修淨法 lit. sedulous practice of the pure law.

MÂRGAS'IRAS 末伽始羅 The third month of autumn, the time from the 16th day of the 9th Chinese month to the middle of the tenth.

MARITCHI or Tchundi 摩利支天菩薩 lit. the Bôdhisattva Maritchi dêvi, or 准提 (Tchundi). In Brahmanic mythology the personification of light, offspring of Brahmâ, parent of Sûrya, ancestor of Kâs'yapa (v. Mahâkas'yapa). Among Chinese Buddhists Maritchi is represented as a female with 8 arms, two of which are holding aloft emblems of sun and moon, and worshipped as the goddess of light and as the guardian of all nations whom she protects from the fury of war. She is addressed as 天后 lit.

queen of heaven, or as 斗姥 lit. mother of the Southern measure, and identified with Tchundi whom Coleman explains as "a vindictive form of Durga or Parvati," also with Mahês'varî the wife of Mahês'vara, and has therefore the attribute Mâtrikâ (佛母). She is the reputed authoress of a magic formula (Ôm Maritchi svâha 唵摩利支娑婆訶). Georgi calls her Mha lhi nhi, which he explains as "a Chinese transcription of the name of the holy virgin Mary" (sic). Chinese Tauists address her as "queen of heaven" and believe her to reside in a star that forms part of the great bear. They have given her also a husband (斗父天尊 lit. the worthy dêva the father of the southern measure) and 9 sons.

MÂSA 月 lit. a month. Each Mâsa (month) is divided into two parts called Krishnapakcha and S'uklapakcha (q.v).

MASÛRA SAÑGHÂRÂMA 摩愉羅伽藍 or 豆伽藍 lit. the lentile-monastery. An ancient vihâra about 200 li S.E. of Môñgali.

MÂTANGA ÂRAṆYAKAḤ v. Âraṇyakaḥ.

MATCHIVÂRA v. Mahês'vara.

MÂTHAVA or Mâdhava or Madhu 摩沓婆 The Mathai of Megasthenes, a tribe of Indian aborigines who lived N. of Kôs'ala is Rohilcund and along the southern frontier of Nepaul. They gave the name to Mathurâ and Matipura.

MATHURÂ or Madhurâ 摩度羅 or 摩偷羅 or 摩突羅 or 摩頭羅 or 秣兎羅 explained by 孔雀城 lit. the peacock city (i.e. Krishnapura). An ancient kingdom and city of Central India, famous for the number of its Stûpas, the birthplace of Krishna (whose emblem is the peacock). The modern Muttra in Lat. 27°33 N. Long. 77°40 E.

MATI 有意 lit. a rational being. The eldest son of Tchandra sûrya pradîpa.

MATIPURA 秣底補羅 An ancient kingdom (and city) the kings of which in A.D. 600 belonged to the S'udra caste, the home of many famous priests. The present Rohilcund between the Ganges and the Ramagañgâ.

MATISIṂHÂ 末底僧訶 explained by 師子慧 lit. a lion as regards intelligence i.e. a man of superior talents. A title of honour.

MÂTRIGRÂMA (Pâli. Mâtugâmâ) 摩咀理伽羅摩 explained by 母邑 lit. city of mothers. A sacred phrase designating the female sex.

MÂTRIKÂ (Tib. Yum or Ma mo) 摩咀里迦 or 摩德理迦 or 摩德勒伽 or 摩夷 or explained by 行母 lit the mother of karma. A synonym for

Abhidharma piṭaka, for the latter explains" how karma (merit and demerit) once started is the powerful mother of fresh karma."

MATUTATCHANDI 黑齒 lit. (one who has) black teeth. A certain Rakchasî.

MÂUDGALAPUTTRA or Mâudgalyâyana v. Mahâmâudgalyâyana.

MÂYÂ v. Mahâmâyâ.

MAYÛRA (Singh. Moriyanagara) 摩裕羅 An ancient city on the N. E. frontier of Matipura, the residence of the ancient Maurya (Morya) princes. The present Amrouah near Hurdwar.

MAYÛRARÂDJA 摩裕羅王 or 孔雀王 lit. the peacock king. A fabulous peacock (an ancient incarnation of S'âkyamuni) who famished with thirst sucked water out of a rock. The water thus obtained possessed miraculous healing powers.

MÊGHA DUNDUBHI SVARA RÂDJA 雲雷音王 lit. the king of clouds and of the sound of lightning. A fabulous Buddha who lived during the kalpa Priyadars'ana in a realm called Sarva buddha samdars'ana.

MÊGHASVARA 雲自在 lit. cloud-sovereign. A fabulous Buddha who lived N. of our universe, an incarnation of the 13th son of Mahâbhidjña djñânâbhibhu.

MÊGHASVARARÂDJA 雲自在王 lit. sovereign king of the clouds. A fabulous Buddha living N. of our universe, an incarnation of the 14th son of Mahâbhidjñâ djñânâbhibhu.

MÊRU v. Sumêru.

MÊRUKALPA or Mêrudhvadja 須彌相 lit. the sign of Mêru. A fabulous Buddha who lived N. W. of our universe, an incarnation of the 12th son of Mahâbhidjñâdjnânabhibhu.

MÊRUKÛTA 須彌頂 lit. the summit of Mêru. A fabulous Buddha whose realm is Abhirati, an incarnation of the 2nd son of Mahâbhidjñâdjñânabhibhu.

MIKKAKA 彌遮迦 A native of Central India, the 6th patriarch, who having laboured in Northern India transported himself to Ferghana where he chose Vasumitra as his successor. He died "by the fire of Samâdhi" (q. v.) B. C. 637.

MIMAHA 弭秣賀 An ancient kingdom about 70 miles E. of Samarkand, the present Moughian or Maghîn in Turkestan.

MÎMÂMSARDDHIPÂDA (Pâli. Wimansidhi pada) 思惟足 lit. the step of meditation and reflection, explained by 衡量所修之法滿願也 lit. oversatiated by the practice of balancing and measuring (truth and error). One of the 4 steps towards final attainment of magic power (v. Riddhipâdah) consisting in absolute renunciation of every form of intellectual activity.

MINGBULAK 千泉 lit. 1000 sources, or 屏聿 The Mongol

name for the present Bingheul, described as a country with innumerable lakes, situated about 30 miles E. of the so called city of Turkestan (Taras).

MITRASÊNA 蜜多羅斯那 or 蜜多斯那 A disciple of Guṇaprabha, under whom Hiuentsang studied for a time.

MLÊTCHTCHHAS 蔑戾車 A term by which Indian Buddhist's designate all non-Buddhistic nations.

MÔKCHADÊVA 木叉提婆 The name which the followers of the Hînayâna school gave to Hiuentsang. See also Mahâyânadêva.

MÔKCHAGUPTA 木叉毱多 An eminent priest of Kharachar, a follower of the Madhyimayâna school, whose ignorance Hiuentsang publicly exposed.

MÔKCHALA 無叉羅 or 無羅叉 A native of Kustana who laboured in China as a translator and introduced there a new alphabet (A. D. 291) for the transliteration of Sanskrit.

MÔKCHA MAHÂPARICHAD v. Pañtchaparichad.

MÔÑGALI or Mañgala 瞢揭釐 The ancient capital of Udyâna, the present Manglavor on the left bank of the Suwat, at the northern extremity of the Pandjab.

MÔTCHA 茂遮 A species of *Ficus religiosa.*

MRIGADÂVA (Singh. Isipatana. Burm. Migadawon) 鹿野 or 鹿苑 or 鹿林 lit. a deer park. A famous park N. E. of Varânas'î, a favourite resort of S'âkyamuni. The modern Sârnath (Sârañganâtha) near Benares.

MRIGALA or Mrigarâdja 蜜利伽羅 (mrigala) explained by 鹿 lit. a deer, or 鹿王 (Mrigarâdja) lit. the king of the deer. A title of S'âkyamuni and of Dêvadatta who had both been deers in a former life.

MUHÛRTA 牟呼栗多 A period of time, the 30th part of 1 Ahôrâtra (一晝夜) or 24 hours, equal to 48 minutes.

MUKTA (Pâli. Muttâ. Tib. Mutig) 目多 explained by 珠 lit. a pearl. A general term for jewels or pearls,

MÛLÂBHIDHARMA S'ÂSTRA 根本阿毘達磨論 A philosophical treatise of the Mahâsamghikah school.

MÛLAGRANTHA 畝羅健陀 explained by 根本 lit. the original root. A name given to all Sûtras as the original text books of Buddha's veritable words.

MÛLASAMBURU or Mûlasthânîpura 茂羅三部盧 An ancient kingdom of Western India, tributary to Tchêka, the modern Moultan (Lat. 30°18 N. Long. 71°12 E).

MUNGALI v. Môñgali.

MUNKAN or Mungan 瞢健 A province of ancient Tukhara, W. of Badakchan, at the upper course of the Oxus.

MÛRDDHÂBHICHIKTA 灌頂 lit. washing of the top of the head. A ceremony consisting in sprinkling water on the top of the head, corresponding to baptism, common in Tibet in the form of infant baptism, but in China administered only to high personages who are thereby admitted into the Buddhist church and solemnly invested as protectors of the same. Amôghavadjra e.g. administered this ordinance to the emperor Hiuantsung of the T'ang dynasty (A. D. 746). A king who has been thus baptized is then called Mûrddhâbhichikta râdja (灌頂王). Exceptionally this ceremony is performed (even daily) with statues of Buddha.

MUSALAGARBHA or Musâragalva (Pâli. Masaragalla) 牟娑洛 or 摩沙羅 or 謨薩羅 or 摩娑羅 or 目娑羅 explained by 紺色玉 lit. a jewel of violet colour. or by 瑪瑙色玉 lit. a jewel coloured like a cornelian (or agate). One of the Sapta Ratna, sometimes confounded with As'magarbha, an ammonite (Rémusat) or an agate (Deshauterayes) or a coral (Burnouf)

MUSÁVÂDÂ VÊRAMAṆÎ 不妄語 abstinence from telling lies. The 4th of the 10 rules for novices. See Sikkhapadâni.

MUTCHILINDA PARVATA v. Mahâ mutchilinda.

N

NADÎKÂS'YAPA (Burm. Nadi Kathaba. Tib. Tchu wo odsrung) 捺地迦葉波 or 那提迦葉 An Arhat, a brother of Mahâkâs'yapa, one of the disciples of S'âkyamuni. He is to be reborn as Buddha Samanta prabhâsa.

NÂGA (Burm. Nat. Tib. Klu. Mong. Lus) 那伽 or 龍神 (lit. dragon-spirit) or 龍鬼 (lit. dragon-demon) explained as signifying 1., 龍 lit. dragon or boa; 2., 象 lit. an elephant (nagaga); 3., 不來 lit. one who does not come (sc. back to this world) as Buddha who does not return to be born and to die again. The term Nâga probably designated originally some dreaded mountain tribes of India, and was afterwards transferred upon all monsters dwelling in mountainous regions, demons, elephants and especially snakes. The worship of Nâgas seems to be indigenous to China where they are especially looked upon as mountain spirits (龍山神) but also as tutelary deities of the ground 五方五土龍神 lit. the dragon spirits of the 5 regions (*i. e.* the 4 points of the compass and the centre) and of all lakes and oceans 五湖四海龍神 lit. dragon spirits of the

5 lakes and 4 oceans. The worship of Nâgas has been observed as a characteristic of the Turanian races. The Aryan Buddha finding it too popular, adopted or connived at it, and in all the most ancient Sûtras but especially in the biographies of S'âkyamuni Nâgas play an important part. Nâgas appeared at his birth to wash him, numbers of Nâgas conversed with him here and there, protected him and were converted by him, and after the cremation of his body an eight portion of the relics was allotted to the custody of Nâgas. Chinese Buddhists when speaking of Nâgas as boa-spirits always represent them as enemies of mankind, but when viewing them as deities of rivers, lakes or oceans, they invariably describe them as piously inclined. Chinese texts clearly distinguish Dêvas and Nâgas, whilst the Burmese confound the two terms; but Chinese Buddhists do not appear to know the distinction which Singhalese make between Nâga (demons, mountain spirits) and Naya (genii presiding over lakes and rivers *i. e.* Naiads). According to an often recurring ancient phrase (龍天八部 lit. Nâgas, Dêvas, eight classes) there are 8 classes of beings (superior to man) always enumerated in the following order, Dêvas, Nâgas, Rakchas, Gandharvas, Asuras, Garudas, Kinnaras, Mahôrâgas. See also under Sâgara.

NÂGAHRADA 龍池 lit. dragon tank. General term for every tank or lake considered as the dwelling of Nâgas.

NÂGARÂDJA 龍王 lit. a Nâga king. General name for all tutelary deities of rivers, lakes or oceans. Many of them when converted to Buddhism entered upon monastic life.

NÂGARAHÂRA or Nâgara 那揭羅喝羅 or 曩誐囉賀囉 or 那揭 An ancient kingdom and city on the southern bank of the Cabool river about 30 miles W. of Jellallabad (Lat. 34° 28 N. Long. 70° 30 E). The Nagara of Ptolemy.

NÂGARADHANA 那伽羅馱那 Name of a monastery in Djalandhara.

NÂGÂRDJUNA (sometimes quoted as Nâgakrochuna. Pâli. Nâgasêna) 那伽閼剌樹那 or 龍樹 (lit. the Arguna tree *i.e.* the Pentaptera arjuna) or 龍猛 (lit. Nâga the great) or 龍勝 (lit. Nâga the conqueror). A native of Western India who lived as an hermit under an Arguna tree, whence he derived his name. Converted by Kapimala he laboured in Southern India as the 14th patriarch, distinguishing himself especially in disputations with heretics by his dialectic subtilties. He is the chief representative if not originator of the Mahâyâna

school, the greatest philosopher of the Buddhists and as such styled "one of the 4 suns which illumine the world." His own peculiar tenets have been perpetuated by a distinct metaphysical school called Madhyamika (lit. juste milieu), the characteristics of which are a sophistic nihilism which dissolves every proposition into a thesis and its antithesis and denies both. "The soul, said Nâgârdjuna, has neither existence nor non-existence, it is neither eternal nor non-eternal, neither annihilated by death nor non-annihilated." The tenets of this school are condensed in Nâgârdjuna's commentary to the Mahâpradjñâpâramitâ s'âstra. His principal disciples were Dêva Bôdhisattva and Buddhapalita. He spent the later part of his life in in a monastery near Kôsala where he prolonged his own and the king's life by certain lotions, until he cut off his head as an almsoffering at the request of Sadvâha's son B. C. 212 (correct date probably A. D. 194). After his death he received the title Bôdhisattva. He is the author of many S'âstras.

NAGNA or Mahânagna 諾伽那 or 摩訶諾伽那 explained by 露身 lit. naked, and described as 大力神 lit. spirits of great power. Warlike spirits, who appear naked and are endowed with supernatural strength Wilson explains nagna by "bardes."

NAHUTA 那由他 A numeral explained by 十京 lit. 100 millions.

NÂIRAÑDJANÂ (Singh. Niranjara. Burm. Neritzara) 尼連禪那 or 希連禪 or 希連河 explained by 不樂著河 lit. the cheerless muddy river, or by 無著河 lit. the river without clearness. 1., A river of Magadha that flows past Gayâ, the modern Niladjan an eastern tributary of the Phalgu. 2., A river that flows past Kus'inagara. See under Hiranjavatî.

NÂIVASAÑDJÑA SAMÂDHI 非想定 lit. meditation without thinking. A degree of ecstatic meditation which excludes all exercise of thought (v. Samâdhi).

NÂIVASAÑDJÑÂNÂ SAÑDJÑÂYATANAM v. Tchatur arûpa brahmalôka.

NAKCHATRA RÂDJA SAMKUSUMITÂBHIDJÑA 宿王華 lit. the flower of the star king. A fabulous Bôdhisattva mentioned among the retinue of S'âkyamuni.

NAKCHATRA RADJA VIKRIDITA 宿王戲 lit. the sports of the star king. A degree of ecstatic meditation (v. Samâdhi).

NAKCHATRATÂRÂ RÂDJÂDITYA 日星宿 lit. sun and stars. A degree of ecstatic meditation or Samâdhi.

NÂLANDA 那爛陀 explained by

施無厭 lit. benevolent without wearying. A Nâga, whose lake was situated in a forest of Âmra trees near Râdjagriha.

NÂLANDAGRAMA 那爛陀村 lit. the village of Nâlanda. A village near the Nâlanda monastery.

NÂLANDA SAṂGHÂRÂMA 施無厭寺 lit. the monastery of the unwearied benefactor. An ancient monastery 7 miles N. of Râdjagriha built by S'akrâditya (Indra). The present Baragong (*i.e.* vihâragrâma).

NAMAH (Pâli. Namo. Burm. Namau. Tib. Nama) 南無 explained by 皈依 lit. to humbly trust (sc. in the person invoked). A formula of adoration, like the Ave of the Roman Catholic; constantly used in the daily liturgies, especially also at the invocation of the trinity (v. Triratna) and in incantations. Hence the popular name 南無師 lit. masters of Namah given to all priests who use incantations, but especially to Tauist priests and sorcerers (who use Buddhistic rituals).

NÂMARÛPA 名色 lit. name and form. One of the 12 Nidânas, signifying the unreality of both abstract notions and material phenomena. Hardy renders the term by "body and mind," Goldstuecker by "substantiality or reality."

NANDA (Tib. dGabo) 難陀 explained by 善歡喜 lit pious joy. 1., Name of a Nâga king (Singh. Nandopananda). 2., Name of a person also called Sundarananda. 3., Nandâ (Singh. Sujata) one of the two girls who supplied S'âkyamuni with milk (v. Bala).

NANDÂVARTAYA or Nandyâvarta Pâli. Nandiyâvaṭṭa) 難提迦物多 explained by 右旋 lit. rotating to the right. A mystic diagram of good augury, representing a conch the spirals of which run to the right.

NARADATTA v. Katyâyana.

NARAKA (Pâli. Niraya. Siam. Narok. Burm. Niria. Tib. My alba. Moug. Tamu) 捺落迦 explained by 人 (nara lit. man) 惡 (ka lit. wicked) *i.e.* the place where the wicked go to, or by 不可樂 lit. joyless, or by 苦器 lit. instrument of torture; or 泥黎 explained by 地獄 lit. prison in the earth, or by 冥府 lit. the department of darkness. General term for the various compartments and divisions of hell. There are 1., 8 large hot hells (熱獄) situated underneath Djambudvîpa and ranging one beneath the other in tiers which begin at a depth of 11,900 Yôdjanas and reach to a depth of 40,000 Yôdjanas. Each of these hells has 4 gates, and outside each gate 4 additional hells like so many antechambers, so that there are altogether 136 hot hells. The names

of the 8 larger ones see under Samdjîva, Kâlasûtra, Samghâta, Râurava, Mahârâurava, Tapana, Pratâpana and Avîtchi. 2., A series of large cold hells, 8 in number (寒獄) is situated underneath the two Tchakravâlas and range shaftlike one below the other, but so that this shaft is gradually widening to the fourth hell and then narrowing itself again so that the first and last hell have the shortest, those in the centre the longest diameter. For the names of these hells see under Arbuda, Nirarbuda, Aṭata, Hahava, Aǔaba, Utpala, Padma and Puṇḍarîka. 3., Between the two Tchakravâlas there are 8 large hells of utter darkness called 活獄 lit. vivifying hells, because if a being dies there in the first hell it is immediately reborn in the second and so forth, life lasting 500 years in each hell. 4., Outside the Tchakravâlas there are 10 large Lôkântarika hells (邊獄 lit. hells on the edge sc. of the universe) all being cold hells and each having 10 kôṭis (100 millions) of smaller hells attached. There are besides 3 classes of small Lôkântarika hells (邊小地獄 lit. small hells on the edge) on mountains, on water, in deserts, amounting altogether to 84000 small hells.

Every universe has the same number of hells, but it is to be noted, that on each universe the northern continent has no hell whatever, the two continents E. and W. of Mêru have only small Lôkântarika hells (no large hells), whilst all the other hells are required for the inhabitants of the southern continent (Djambudvîpa). There are different torments employed in different hells, the length of life also differing in each, but the distinctions made are too fanciful to be worth repeating here. As these hells form one of the 6 Gâtis of transmigration people are born in the one or other according to their previous merits and demerits. But it is not absolutely necessary that every individual should pass through all the hells. To arrange these details there is a judge in hell (Yama) who assisted by 18 officers and an army of demons rules over hell and orders the various degrees of torture. His sister performs the same duties with regard to female criminals. Chinese fancy has added a special hell for females called 血盆池 lit. the placenta tank, which consists of an immense pool of blood, and from this hell, it is said, no release is possible. All the other hells are only purgatories and release from hell can be procured through the priests.

NARAPATI see under Djambudvîpa.

NARASAMGHÂRÂMA 人伽藍 lit. the monastery of men. An ancient monastery close to the capital of Kapis'a.

NARASIṂHA 那羅僧訶 An ancient city near the eastern frontier of Tchêka. Benfey identifies it with Nrisiñhavana (?).

NÂRÂYAṆA or Nârâyaṇadêva 那羅延 or 那羅延天 explained by 人生本 lit. the originator of human life, with the note "this is Brahmâ of whom heretics say that he created all human beings"; or by 天力士 lit. hero (nara lit. man) of divine power; or by 堅固 lit. firm and solid. 1., An epithet of Brahmâ as the creator of the universe. 2., Name of a native of Gandhâra, the reputed author of many S'âstras.

NARIKÊLA 那利劍羅 The *cocos nucifera* or the coconut tree.

NARIKÊLA DVÎPA 那羅稽羅洲 An island several 1000 li S. of Ceylon inhabited by dwarfs 3 feet high, who have human bodies with beaks like birds, and live upon coconuts.

NARMMADÂ 耐秣陀 A river, forming the S. frontier of Barukatchêva, the present Nerbudda in Western India.

NAS'AS'ATA or Basiasita 婆舍斯多 A native of Kubhâ, a Brahman by birth, who laboured as the 25th patriarch in Central India and consumed himself by meditation (Samâdhi) A.D. 325.

NATCHTCHAGÎTAVÂDITA VÎSUKADASSANÂ VÊRAMAṆÎ 不歌舞倡伎不往觀聽 lit. thou shalt not take part in singing or dancing, musical or theatrical performances, neither shalt thou go to see or to listen to such. The 7th of the 10 rules for novices (v. Sikkhâpada.)

NAVADÊVAKULA 納縛提婆矩羅 ?An ancient city, a few miles S.E. of Kanyâkûbdja, on the eastern bank of the Ganges. The present Nohbatgang.

NAVAMÂLIKÂ 那婆摩利 explained by 雜花 lit. variegated flowers. A kind of perfume used for scenting oil. See Mallika.

NAVAPA 納縛波 or 鄯善 now called 闢展 Pidjan. An ancient kingdom on the eastern border of the desert of Gobi. See Makhai.

NAVASAṂGHÂRÂMA 納縛僧伽藍 An ancient monastery near Baktra, famous for 3 relics of S'âkyamuni (a tooth, basin, and staff) preserved there.

NÂYAKA or Nâyaka dêva mânuchyânâm 天人尊師 lit. the guide of Dêvas and men. One of the titles of S'âkyamuni. See under Mânuchya.

NEMIMDHARA 尼民陀羅 or 尼民達羅 or 覸樓 explained by 地持 lit. what the earth grasps, or by 魚嘴山 lit. fish-mouth mountain (sc. with a peak which resembles the mouth of a fish). 1., The name of a fish with a curiously shaped head. 2., The name of a mountain range, the lowest of the 7 concentric circles

of rocks which surround Mêru, 600 Yôdjanas high.

NÊPÂLA 尼波羅 An ancient kingdom corresponding to that part of Nepaul which lies E. of the Khatmandu. Indian and Chinese embassies used to pass through Nêpâla which is said to be 10,000 li distant from China, but the route is described as circuitous. Nêpâla was noted for its fire wells (naphtha springs?) and for the amalgamation of Buddhism and Brahminism which took place there.

NICHKLÊS'A 無復煩惱 lit. no return to trouble and vexation. Freedom from passions, a characteristic of the state of an Arhat.

NICHṬAPANA 涅疊般那 or 焚燒 lit. cremation. Cremation has not been generally adopted in China, but is at present only performed in monasteries with the bodies of priests.

NIDÂNA 尼陀那 explained by 十二因緣 lit. the 12 causes. 1., The fundamental dogma of Buddhistic metaphysics explaining the concatenation of cause and effect in the whole range of existence, the understanding of which solves the riddle of life, revealing the inanity of all forms of existence and preparing the mind for Nirvâṇa. There are 12 links in this everlasting chain of cause and effect, for which see under Djarâmarana, Djâti, Bhava, Upâdâna, Trichnâ, Vêdanâ, Spars'a, Chaḍâyatana, Nâmarûpa, Vidjnana, Samskâra and Avidyâ. 2., A class of Buddhistic literature, pamphlets or monographs written for a certain purpose, as the following description shows, "Nidâna means cause (因), now there are 3 classes (of Sûtras), those which are written because (因) of a request or query brought forward, those which enforce certain precepts because (因) they have been violated, and those which expatiate on the doctrine because (因) of certain events.

NIDÂNA BUDDHA the same as Pratyêka Buddha.

NÎLAPIṬA or Nilapiṭaka 尼羅蔽荼 or 青藏 lit. the green collection. A Sanskrit work, a collection of annals and royal edicts.

NINYA 泥壤 A city in Central Asia. Exact position unknown.

NIRARBUDA 泥羅浮陀 explained by 疱裂 lit. bursting blisters. 1., The second large cold hell, where an ice-cold wind blisters the skin of the criminals. 2., The second of the 10 cold Lôkântarikâ hells. See Naraka. 3., A numeral equal to 1 followed by 33 cyphers.

NIRGRANTHA 泥揵陀 or 薩遮尼乾 or 薩遮尼乾連陀 or 尼乾 explained by 離繫 lit. one who leaves all bonds (sc. those of food and clothes), or by 不繫 lit. one who is unfet-

tered (sc. by food or clothes), or by 露形外道 lit. nude heretics. One of the 6 Tirthyas or brahminical opponents of S'âkyamuni, an ascetic, a son of Djñâti (若提) and therefore also called Nirgranthadjñâti (尼揵陀若提). He taught a system of fatalism, condemned the use of clothes and tried to subdue all passions by fasting. His followers called themselves by his name.

NIRMÂṆAKÂYA (Tib. Chutuktu) 化身 or 應身 or 應化身 lit. a body capable of transformation. One of the 3 characteristics appertaining to the body of every Buddha (v. Trikâya), implying the power of assuming any form or shape for the purpose of propagating the doctrines of Buddhism. See also Anupapâdaka.

NIRMÂṆARATI (Pâli. Nimmanaratti. Tib. Hphrul dgah) 化樂天 or 樂變化天 lit. Dêvas who delight in transformations. The 5th Dêvalôka, situated 610,000 Yôdjanas above the Mêru. Life lasts there 8000 years.

NIRUKTI v. Pratisamvid.

NIRVÂṆA (Pâli Nibbâna. Burm. Neibban. Tib. Mya ngan las hdas pa i.e. separation from pain. Mong. Ghassalang etse angkid shirakasan i.e. escape from misery) 涅槃 or 泥洹 explained by 離生滅 lit. separation from life and death (sc. from the circle of transmigration) or by 出離煩惱 lit. escape from trouble and vexation (i.e. absolute freedom from passion), or by 圓滿清淨 lit. absolutely complete (moral) purity, or negatively by 滅盡一切習氣 lit. complete extinction of the animal spirits. It is necessary to distinguish between an exoteric and esoteric conception of Nirvâṇa. 1., The popular exoteric systems agree in defining Nirvâṇa negatively as a state of absolute exemption from the circle of transmigration as a state of entire freedom from all forms of materiality, from all passion and exertion mentally and emotionally, a state of indifference therefore alike to joy and to pain. Positively they define Nirvâṇa as the highest stage of spiritual liberty and bliss, as absolute immortality through absorption of the soul into itself. Individuality is preserved and Buddhas who have entered Nirvâṇa occasionally reappear again to interfere on behalf of the faithful.

This view of Nirvâṇa is based on the most ancient Sûtras and confirmed by traditional sayings creditably derived from S'âkyamuni himself, as e. g. when he said in his last moments "the spiritual body (法身) is immortal." The Chinese belief in a paradise in the West (v. Sukhavatî and Amitâbha) is therefore not altogether contradictory to the idea of Nirvâṇa but rather confirmatory of

its positive character. Nirvâṇa is proleptically attainable already here on earth : inwardly, spiritually ; but the fullest realisation of it can be reached only through the dissolution of the 5 Skandhas *i.e.* through death. In other words, there are 3 gates through which every mortal must pass in order to reach Nirvâṇa (涅槃三門 the gate of mental indifference (空門), the gate of total resignation of thought (無想門) and the gate of total inactivity (無作門). corresponding to which a distinction has been made of 3 degrees of Nirvâṇa, called Nirvâṇa (涅槃) Parinirvâṇa (般涅槃) and Mahâparinirvaṇa (大般涅槃). 2., The esoteric or metaphysical view of Nirvâṇa is based only on the Abhidharma which indeed defines Nirvâṇa as a state of absolute annihilation. But this view is not the result of ancient dogmatology, and it is to be remembered that this school deals as destructively with all historical facts, and with every positive dogma, with heaven and hell : all is to them mâya or illusion and unreality.

NITYA PARIVRITA 常滅 lit. continuous extinction. A fabulous Buddha living S. of our universe, an incarnation of the 6th son of Mahâbhidjñadjñânâbhibhu.

NIVARTTANASTÛPA 回駕窣堵波 A Stûpa in Râmagrâma erected on the spot where the coachman who had carried S'akyamuni from home parted from him.

NIVÂSANA 泥伐散那 or 泥縛些那 explained by 裙 lit. a skirt. A coloured garment without either girdle or buttons, part of the attire of a S'ramaṇa.

NIYUTA 那庾多 explained by 千億 lit. a thousand kôṭis. A numeral equal to 100,000,000,000.

NUTCHIKAN or Nuchidjan 笯赤建 An ancient kingdom 250 li S. S. W. of Esfydjab, the present Nudjketh in Turkestan between Taras and Khodjend.

NYAGRÔDHA 尼拘律 or 尼拘律陀 or 尼俱律 or 尼俱陀 or 尼俱類陀 or 尼俱盧陀 or 尼拘屡陀 explained by 無節樹 lit. a tree without knots, and described as "the highest tree of India." A fig-tree, the *ficus Indica.*

NYÂYA ANUSÂRA S'ÂSTRA 順正理論 lit. a S'âstra in accordance with the true doctrine. The name which Vasubandhu gave to the Kôcha karaka s'âstra, a posthumous work of Saṃghabhadra.

NYÂYA DVÂRA TÂRAKA S'ÂSTRA 因明正理門論 lit. a S'âstra on the door that leads to the true doctrine, explanatory of the causes. A philosophical work by Djina bôdhisattva.

NYÂYA PRAVÊS'A TÂRAKA S'ÂSTRA 因明入正理門

論 lit. a S'âstra explanatory of the causes and on the entering through the door of the true doctrine. A philosophical work by Nâgârdjuna.

O

OCH or Ûsch 鑊沙 or 依耐 or 英吉沙彌 (Yingeshar). An ancient kingdom N. of the S'îtà, probably the prosent Ing-gachar.

ÔM̃ MAṆI PADMÊ HÛM̃ 唵嚤呢叭彌吽 or 菴也呢必滅堪 explained by 藏字能辟邪鎭煞 lit. Tibetan characters which are a powerful charm against evil and ward off noxious influences. A magic formula, the 6 syllables of which are sometimes explained as referring to the 6 gâti (q. v.) and exercising protecting or preventive influence with reference to the same. Sometimes they are illustrated by successively substituting for each syllable the corresponding virtue of the 6 pâramitâs (q. v.). Practically they are used as a formula of exorcism by sorcerers, inscribed on amulets or at the end of books. They are not however as popular in China as they are in Tibet, where they are seen everywhere inscribed on pillars walls etc., as the Chinese use for that purpose another formula of six syllables, Namah Amitâbha (南無阿彌陀佛).

P

PADMA 波頭摩 or 鉢特忙 explained by 赤蓮花 lit. red lotus flower. 1., A rose coloured species of *Nelumbium speciosum.* 2., One of the 65 symbols which are believed to be visible on every footprint (S'rîpâda) of Buddha. Also called Rakta patmaya. 3., The 7th of the 8 cold hells, so called because the cold produces there "boils as red as the lotus buds."

PADMA PRABHA 華光佛 The name under which S'âriputtra is to reappear as Buddha.

PADMARÂGA 鉢曇摩羅伽 or 赤眞球 lit. a true red pearl. A rose coloured pearl, a ruby.

PADMARATNA 鶴勒那 The 23rd patriarch, a Brahman by birth who according to the legend —born in the palace of a king of the Tochari Tatars—divided himself into 1000 boys but made himself conspicuous as the first of them by a bright light which made the others all but invisible. When 22 years old he retired into a forest as a hermit. When 30 years old he became an Arhat and miraculously transported himself to Central India where he laboured until 209 A.D.

PADMAS'RÎ 華德菩薩 lit.

blooming virtue. A Bôdhisattva in the retinue of S'âkyamuni, said to have been in a former birth the king S'ubhavyûha. He is to reappear as Buddha S'alendra râdja.

PADMAVATÎ 蓮華色 lit. lotus-coloured. A wife of As'ôka who is said to have been transformed into a Tchakravarti.

PADMAVRICHABHA VIKRÂMIN 華足安行佛 lit. the Buddha with flowery feet and quiet step. The name under which Dhritiparipûrṇa will appear as Buddha.

PADMÔTTARA 殊妙身 lit. (one who has) an extraordinary and wonderful body. The 729th Buddha of the present Bhadrakalpa.

PALÂS'A 波羅奢 explained by 赤花樹 lit. a tree with red flowers, with the remark "the sap of this tree leaves a residue of dazzling red which yields an useful dye now called 紫礦 lit. red ore." The *Butea frondosa*. See also Kanaka.

PALI 波利 A village with an ancient Stûpa, about 90 li N.N.W. of Baktra.

PÂLI 雅言 lit. the ancient dialect. The language of "the ancient country" *i.e.* the vernacular language of Magadha called Magadhî Prâkrit.

PAMIRA 波謎羅 The plateau of Pamir, the centre of the Tsungling (葱嶺) mountains with the Sirikol lake (v. Anavatapta) in Lat. 38°20 N. Long. 71° E.

PÂṂS'UPATAS or Pâs'upatas 波輸鉢多 or 波輸鉢多 explained by 塗灰外道 lit. heretics who besmear themselves with ashes. An heretical sect (S'ivaites), worshippers of Mahês'vara, some of whom shaved their heads. All used to wear plain uncoloured rags.

PANASA or Djaka 波那娑 or 半核娑 or 般核娑 The Jacktree or *Artocarpus integrifolia*, which some commentaries confound with the Udumbara.

PÂṆÂTIPÂTÂVÊRAMAṆÎ 不殺生 lit. thou shalt not kill any living being. The first of the 10 rules for novices. See Sikkhâpadâni.

PAṆḌAKA 般荼迦 or 半擇迦 or 般吒 explained by 黃門 lit. an eunuch. A general term for eunuchs comprehending 5 classes which represent different degrees of sexual impotence, called 般吒 Paṇḍakas, who though having perfect organs are impotent; 伊利沙般荼迦 Jrchyapaṇḍakas (?) whose sexual desires arise only by jealousy; 扇荼般荼迦 Chaṇḍapaṇḍakas whose organs are incomplete; 博叉般荼迦 Pakchapâṇḍakas who are for half a month males and for half a month females (hermaphrodites ?,); 留拏般荼迦 Ruṇapaṇḍakas (?) emasculated males.

PÂNINI 波你尼 A Brahman

of S'âlâtula, who republished the Vyâkaraṇam in an abridged form. He is the founder of a most elaborate grammatical system (of Sanskrit). He lived about 350 B. C.

PAÑTCHÂBHIDJÑÂ (Singh. Pancha abignya) 五神通 lit. five supernatural talents. The first five of the Chaḍâbhidjñâ. See Abhidjña.

PAÑTCHA DHARMA KÂYA 五分法身 lit. the spiritual body (constituted by) five portions. Five attributes of the Dharma kâya (q. v.) enumerated as follows, 1., 戒 lit. precept, explained by 超色陰 lit. exemption from all materiality (rûpa); 2., 定 lit. tranquillity, explained by 超受陰 lit. exemption from all sensations (vêdanâ); 3., 慧 lit. wisdom (prâdjna), explained by 超想陰 lit. exemption from consciousness (samdjnâ); 4., 解脫 lit. emancipation (môkcha) explained by 超行陰 lit. exemption from moral activity (karman); 5., 知見 lit. intelligent view, explained by 超識陰 ilt. exemption from knowledge (vidjnâna).

PAÑTCHA INDRYÂNI v. Indrya.

PAÑTCHA KACHÂYA v. Kachâya.

PAÑTCHA KLÊS'A 五鈍使 lit. 5 dull messengers, or 五重滯 lit. 5 difficult hindrances. A series of moral imperfections enumerated as follows, 1., 貪 cupidity, 2., 嗔 anger, 3., 癡 foolishness, 4., 慢 irreverence, 5., 疑 doubts. The overcoming these 5 vices constitutes the 5 virtues called Pañtcha s'îla.

PAÑTCHANADA �californ茶 An ancient kingdom also called Bhiḍa after its capital. The present Pundjab.

PAÑTCHA PARICHAD or Pañtcha varchikâ parichad or Môkcha mahâparichad 般闍于瑟 or 般遮跋利沙 or 般遮婆栗史迦 or 般遮大會 explained by 五年大會 lit. the great quinquennial assembly. An ecclesiastical conference held once in five years, first instituted by As'ôka for the purpose of general confession of sins and inculcation of morality.

PAÑTCHARÂCHṬRA or Pañtchasattva v. Punatcha.

PAÑTCHA S'ÎLA see under Pañtcha klês'a.

PAÑTCHA SKANDHA v. Skandha.

PAÑTCHA SKANDHAKA S'ÂSTRA KÂRIKÂ 五蘊論釋 Name of a commentary by Vinîtaprabha.

PAÑTCHA VÊRAMAṆÎ 五戒 lit. five precepts. Five principal commandments forming the first half of the S'ikhâpada.

PÂPIYÂN v. Mâra.

PÂRÂDJIKÂ or Phârâdjikâ 波羅闍已迦 or 波羅夷 explained by 無餘 lit. no (pardon) left with the note "those who violate

these rules are expelled from the priesthood without pardon." The first section of the Vinaya piṭaka, containing 4 regulations for the conduct of the priesthood.

PARAMA BÔDHI 鉢羅摩菩提 explained by 正覺 lit. correct intelligence. A state of superior intelligence. See Bôdhi.

PARAMALAGIRI 跋邏末羅耆釐 explained by 黑峰 lit. the dark peak. A mountain 300 li S. W. of Kôs'ala, on which Sadvaha built a monastery for Nâgârdjuna.

PARAMÂṆU 極細塵 lit. the smallest particle of dust. A measure of length, the 7th part of an Aṇu, the 99817017216000th part of an Yôdjana.

PARAMÂRTHA SATYA S'ÂSTRA 勝義諦論 A philosophical work by Vasubandhu.

PÂRAMITÂ 波羅密多 or 六度 lit. six means of passing (sc. to Nirvâṇa), explained by 到彼岸 lit. arrival at the other shore (i. e. at Nirvâṇa), but with the note" it is only Pradjñâ (the 6th virtue) which carries men across the Sânsâra to the shores of Nirvâṇa." Six cardinal virtues, essential especially to every Bôdhisattva, but representing generally the path in which the saint walks: 1., charity v. Dâna, 2., morality v. S'ila, 3., patience v. Kchânti, 4., energy v. Virya, 5., tranquillity of contemplation v. Dhyâna, 6., wisdom v. Pradjñâ. Sometimes ten Pâramitâs (十度) are counted by adding to the above 6 virtues the following, 7., use of the proper means v. Upâya, 8., science v. Djñâna, pious vows v. Praṇidhana and 10., force of purpose v. Bala.

PARANIRMITA VAS'AVARṬIN (Pâli. Paranirmita wasawarti. Tib. Gjan hphrul dvang byed or Bab dvang phyugh. Mong. Bussudum chubilghani erkeber or Maschi baya suktchi ergethu) 他化自在天 lit. dêvas who whilst others are transformed are themselves independent, or dêvas who direct the transformations of others. The last of the 6 Dêvalôkas, the dwelling of Mâra. Life lasts there 32000 years.

PARASMAIPADA 般羅颯迷 A form of conjugation, each tense having a peculiar termination for the active or transitive voice which is called Parasmaipada (lit. words for another) because the action is supposed to pass (parasmai) " to another."

PARATCHITTA DJNÂNA (Pâli. Parassa tchêtôpariyâ yañâna) 他心 lit the minds of others. The fifth of the 6 Abhidjñas, the knowledge of the innermost thoughts wishes and intentions of all other beings.

PÂRAVÂ 波羅越 explained by 鴿 lit. pigeon. A rock cut temple in the Dekkhan minutely described by Fahien. It was dedicated to Kâs'yapa Buddha.

PÂRIDJÂTA 波利質多 One of the sacred shrubs of Indra, said to be "a tree that grows in a circle before Indra's palace."

PARINIRVÂṆA 般泥洹 or 般涅槃 or 波利涅縛南 or 般利槃涅那 explained by 無餘寂滅 lit. remnantless stillness and extinction (sc. of the material organs), or by 圓寂 lit. complete stillness, or by 滅度 lit. the passage of extinction, or by 普究竟出離煩惱結 lit. final termination and escape from the bonds of trouble and vexation. The second degree of Nirvâṇa corresponding to the mental process of resigning all exercise of thought (無想門). See under Nirvâna.

PARINIRVÂṆA VÂIPULYA SÛTRA 方等般泥洹經 A work of 5,000 stanzas professedly delivered by S'âkyamuni previous to his entrance into Nirvâṇa.

PARÎTTÂBHAS (Tib. Od bsal or Od tchhung) 少光 lit. limited light. The 4th Brahmalôka, the 1st region of the 2nd Dhyâna.

PARÎTTAS'UBHAS (Singh. Parittasubha. Tib. Dgo tchhung) 少淨 lit. limited purity. The 7th Brahmalôka, the 1st region of the 3rd Dhyâna.

PARIVRÂJIKAS (Singh. Paribrâjikas) 般利伐羅勺迦 or 簸利波羅闍迦 or 删闍那 explained by 普行 lit. (those who) walk about everywhere. A S'ivaitic sect, worshippers of Mahês'vara, who wear clothes of the colour of red soil. They leave a little hair round the crown of the head but shave off the rest.

PARSA 波刺斯 or 波剌私 or 波斯 The ancient kingdom of Persia, said to be situated "near the western ocean" and described as the principal mart for precious stones, pearls and silks. The pâtra of S'âkyamuni was A.D. 600 believed to be in the capital (Surasthâna). Dinabha is mentioned as the favourite deity of the Persians.

PÂRS'VA or Pârs'vika or Ârya Pârs'vika 波栗溼縛 or 脅尊 lit. the Ârya (who used to lie) on one side. A native of Gandhâra, a Brahman, originally called 難生 lit. born with difficulty. When 24 years old he entered monastic life and provoked by ridicule swore "not to lie on the side" *i.e.* not to rest, until he had mastered the 6 Abhidjñas and 8 Pâramitâs. Hence his name Pârs'vika. He is counted the 10th patriarch and died B. C. 442 (correctly about 36 B. C.).

PARVATA 鉢伐多 or 鉢羅伐多 An ancient city and province of Tchêka, 700 li N.E. of Mûlasthânipura, perhaps the modern Futtihpoor between Multan and Lahore in Lat. 30°48 N. Long. 73°15 E.

PARVATÎ same as Bhîmâ.

PÂRYÂTRA 波里衣多羅 An

ancient kingdom 800 li. S.W. of S'atadru, a centre of heretical sects. The present city of Birat, W. of Mathurâ.

PÂS'UPATAS v. Pâms'upatas.

PÂṬALA or Pâṭali (Tib. Skynar) 波羅羅 or 波吒釐 explained by 熏花樹 lit. a tree the flowers of which emit steam, or by 女婿樹 lit. the son-in-law's tree. The trumpet flower or *Bignonia suave olens.*

PÂṬALIPUTTRA or Kusumapura or Pus'papura 波吒梨耶 or 巴蓮弗 or 熙蓮弗 or 波吒釐子城 lit. the city of the son of the Pâṭali flower, or 華氏城 lit. the city of flowers (Pus'papura). An ancient city originally known as Kusumapura, the residence of As'ôka who having transferred his court thither from Râdjagriha convoked there the third synod (246 B. C.). The present Patna in Lat. 25°28 N. Long. 85°15 E.

PATRA 梖多樹 (Peito tree) or 梖多葉 (Peito leaves) or 葉樹 lit. the tree of leaves, or 思惟樹 lit. the tree of reflection. A palmtree, the *Borassus flabelliformis* described as a tree that never loses its leaves. Often confounded with the Pippala. See Bodhidruma and Tâla.

PÂTRA (Pâli. Patto. Singh. Pâtara. Burm. Thabeit. Mong. Baddir or Zögözü) 鉢多羅 or 鉢 The almsbowl (patera) of the Buddhist mendicant. The one which S'âkyamuni used is considered a sacred relic and to be used by each of the 100 Buddhas of the present Kalpa. It was first preserved in Vâis'âli, whence its migrations began to Gandhâra, to Persia, to China, to Ceylon, to Madhyadês'a, up into the heaven Tuchita and down to the bottom of the ocean where it is to await (in the palace of Sâgara) the advent of Mâitrêya Buddha. On the appearance of the latter it will divide itself into 4 pieces, of which the 4 Mahârâdjas are to take charge. It is believed that "when this bowl disappears, the religion of Buddha will perish."

PATTIKÂYA 步軍 lit. the infantry. A division of every Indian army.

PÂUCHA 報沙 The first of the 3 wintermonths, beginning on the 16th day of the 10th Chinese month.

PHÂLGUṆA 頗勒窶拏 The last month of winter, beginning on the 16th day of the 12th Chinese month.

PHÂRÂDJIKA v. Pârâdjika.

PHÂTCHITTIYÂ DHAMMA (Pâli) in Singh. Pâchiti 波逸提法 explained by 墮 lit. fall (sc. into hell). A section of the Vinaya, a series of 90 prohibitions for the members of the priesthood.

PHÂṬIDÊSANÎYÂ v. Pratidês'aniya.

PIDJAN v. Navapa.

PILINDAVATSA 畢陵伽婆蹉 An Arhat mentioned among the

principal disciples of S'âkyamuni.

PÎLUSÂRAGIRI 比羅娑洛山 or 象堅山 lit. a mountain as firm as an elephant. A mountain S. W. of the capital of Kapis'a, the tutelary deity of which was converted by S'âkyamuni.

PÎLUSÂRASTÛPA 象堅窣都波 A Stûpa created on the top of the Pilusâragiri by As'ôka.

PIPPALA or Pippala vrikcha 畢鉢羅 or 波波羅 or 賓撥梨力义 One of the many names of the *ficus religiosa*. See under Bôdhidruma and Patra.

PIS'ÂTCHA (Tib. Scha za) 毗舍闍 or 臂奢柘 or 畢舍遮 or 毗舍遮 A class of demons, like, vampires described as "conquerors among Prêtas." The retinue of Dhritarâchṭra.

PIS'UNA v. Mâra.

PIṬAKA (Singh. Pitakattayan. Burm. Pitagat) 藏 lit. a receptacle. General term for the sacred scriptures of the Buddhists. See Tripiṭaka.

PITÂS'ILÂ 臂多勢羅 An ancient kingdom and city in the province of Sindh, 700 li N. of Adhyavakîla, 300 li. S. W. of Avaṇḍa. Exact position unknown.

PÔTALA or Pôtaraka (Tib. Potala or Ghru hdzin) 補陁 or 普陀 or 布咀洛迦 or 補怛洛迦 or 普陀洛迦 or 布達拉 explained by 小白花 lit. (a mountain covered with) small white flowers. 1., The ancient seat of S'âkyamuni's ancestors, a port near the mouth of the Indus, the Pattala of the Greeks, the modern Tattah in Lat. 24°58 N. Long. 67°58 E. 2., A mountain range S. E. of Malakûṭa to the East of the Malâya mountains, probably part of the Nilgherries. A favourite resort of Avalôkitês'vara. 3., The island of P'oo too (Lat. 30° N. Long. 122°22 E.) on the China coast where Kwanyin (v. Avalôkitês'vara) is said to have lived for 9 years. The worshippers of Kwanyin in China, Japan, Corea and Tibet go thither on pilgrimage. 4., The mountain near Lhassa on which the residence of the Dalai Lama (an incorporation of Kwanyin) stands. 5., A fabulous resort of Bôdhisattvas situated "somewhere in the western ocean."

PÔṬṬHABHA (Pâli. Pottaban. Singh. Phassâ) 觸 lit. touch. One of the Bâhya ayatana or 6 outward perceptions (六塵), the sense of touch.

PRABHÂKARA VARDDHANA 波羅羯邏伐彈那 or 作光增 lit. one who produces increase of light. The father of Karcha vardhana, king of Kanyâkubdja.

PRABHÂ MITRA 光友 lit. the friend of light. A famous scholar of the Nâlanda monastery.

PRABHÂPÂLA 護明菩薩 lit. the Bôdhisattva who assists and enlightens (others). The name which S'âkyamuni carried as a

previous form of existence when he was in the retinue of Kâs'yapa Buddha.

PRABHÂRATNA 波頗羅那 A priest who translated part of the Buddhist canon into Chinese about 627 A. D.

PRABHÛTARATNA 多寶 lit. many jewels. A fabulous Buddha, the special patron of the Saddharma puṇḍarika, to the readers of which he appears sometimes in the shape of a Stûpa. Anxious for the general spread of Buddhism he divided his person into 10 parts, called 十方佛 lit. the Buddhas of the 10 points of the compass, each of which is now a Buddha and each labouring in a different direction. He is counted among the Sapta Tathâgata. See also Ratna vis'uddha.

PRABHU 波羅赴 or 鉢喇部 explained by 自在 lit. independent (sovereign). A tittle of Vis'nu as personification of the sun. See Vâsudêva.

PRADÂNAS'ÛRA 勇施菩薩 A Bôdhisattva mentioned among the retinue of S'âkyamuni.

PRADJÂPATÎ (Burm. Patzapati) 鉢邏闍鉢底 or 波闍波提 same as Mahâpradjâpatî.

PRADJÑÂ (Pâli. Paññâ. Singh. Pragnyâwa) 般若 explained by 智慧 lit. wisdom. 1., The last and highest of the 6 Pâramitâ, the virtue of wisdom or intelligence which is the principal means for attaining to Nirvaṇâ. It implies a knowledge of the illusory character of everything earthly, and excludes ignorance, error and heresy. 2., Name of a native of Cashmere who laboured in China especially as a translator and introduced a new alphabet about A. D. 810.

PRADJÑÂBALA (Pâli. Paññâbala. Singh. Pragnyâwabala 慧力 lit. the power of wisdom. One of the 5 moral powers (v. Bala), the power of intelligence.

PRADJÑÂBHADRA 般若跋陀羅 A learned priest of the Tilaṭaka monastery, a native of Bâlapati, an adherent of the Sarvâstivâdaḥ school, who lived about 630 A.D.

PRADJÑADÊVA 慧天 lit. the dêva of wisdom. A priest of the Mahâbôdhi saṃghârâma at Gâya, famous for his learning and piety.

PRADJÑÂGUPTA 般若毱多 explained by 慧護 lit. support of wisdom. A learned priest. a Brahman by birth, the teacher of S'îlâditya.

PRADJÑÂKARA 般若羯羅 explained by 慧性 lit. (one who has) the nature of wisdom. A learned priest of the Nâvasaṃghârâma, a native of Tchêka who lived about 630 A.D.

PRADJÑÂKÛṬA 智積 lit. store of wisdom. A fictitious Bôdhisattva, an attendant of Prabhûta ratna, living in Ratnavis'uddha.

PRADJÑAPÂRAMITÂ 般若波羅密 explained by 到彼岸

lit. (the intelligence which) arrives at the other shore. See under Pradjña and Pâramitâ.

PRADJÑAPÂRAMITÂ SÛTRA 般若波羅密多經 A philosophical work, the favourite classic of the Mahâyâna school.

PRADJÑÂTARA 般若多羅 The 27th patriarch, a native of Eastern India, who laboured in Southern India and consumed himself "by the fire of transformation" A.D. 457.

PRADJNÊNDRYA (Pâli. Paññêndriya, Singh. Pragnyâwa indra) 慧根 lit. the roots of wisdom. One of the 5 roots or organs of life (v. Indrya) the organ of wisdom (v. Pradjñ).

PRÂGBÔDHI 鉢羅笈菩提 explained by 前正覺 lit. anterior to correct intelligence. A mountain in Magadha so called because S'âkyamuni "before entering upon the state of correct intelligence (Bôdhi)" ascended this mountain.

PRAKARAṆAPÂDA VIBHÂCHÂ S'ÂSTRA 衆事分毗婆沙論 A philosophical treatise by Skandhila.

PRALAMBÂ 毗藍婆 A certain Rakchasî.

PRAṆYAMÛLA S'ÂSTRA ṬÎKÂ 中論 lit. the s'âstra on the mean. A metaphysical work by Nâgârdjuna.

PRAṆIDHANA 願度 lit. salvation by vows. One of the 10 pâramitâs (q.v.) or cardinal virtues. The virtue of prayer and pious vows.

PRÂSÂDA (Singh. Poega. Tib. dGedun gji du khang or mTchhod khang or Du khang) 跋路娑陀 explained by 堂 lit. hall. The hall for the assembly of the priests forming also the confessional in every monastery.

PRASÊNADJIT (Pâli and Singh. Pasênadi. Burm. Pathanadi. Tib. Gsal rgyal. Mong. Todorchoi Ilaghaksan) 鉢羅犀那特多 or 鉢邏斯那特多 or 波斯匿 explained by 勝軍 lit. conqueror of an army. A king of Kôs'ala who resided in S'râvastî. One of the earliest royal converts and chief patron of S'âkyamuni. He is one of the originators of Buddhistic idolatry, having a statue of S'âkyamuni made even before the death of the latter.

PRAS'RABDHI (Pâli. Passadhi) 除 lit. removal (sc. of misery). One of the 7 Bôdhyanga as such styled 除覺 lit. the Bôdhyanga called removal, and explained by 斷除煩惱 lit. the cutting off and removing of trouble and vexation. A state of tranquillity.

PRATÂPANA or Mahâtâpana 大燒然獄 lit. the hell of great burning, or 極熱 lit. extreme heat, or 大炎熱 lit. great flame and heat. The 7th of the 8 hot hells, where life lasts for half a Kalpa.

PRATIBHÂNA (Pâli. Patibhâna)

樂說 lit. pleasure in discoursing. 1., One of the 4 Pratisam̃vids (q.v.). 2., A fictitious Bôdhisattva one of the 14 Dêva Ârya (天尊) worshipped in China.

PRATICHṬHÂNA v. Prayâga.

PRATIDÊS'AÑÎYÂ (Pâli. Phaṭidesaniyâ. Singh. Patidêsanidhamma) 波羅提提舍尼法 explained by 向彼悔 lit. confession of sins before others (*i.e.* in the public assembly). A section of the Vinaya containing prohibitions of certain sins which demand confession in public.

PRATIMÔḲCHA SÛTRA (Pâli. Phâṭimokkha sutta) 波羅提木义僧祇戒本 A portion of the Vinaya piṭaka the so-called Sûtra of Emancipation, containing rules and prohibitions regarding the conduct of the priesthood.

PRATISAM̃VID (Pâli. Patisambhida. Singh. Pratisambhidâ) 四無礙智 lit 4 unlimited forms of wisdom. One of the characteristics of the state of Arhat is the possession of the following 4 modes of knowledge, 1., Artha (Pâli. Attha) 義無礙智 lit. unlimited knowledge of the sense, or facility in explaining the meaning of every law; 2., Dharma (Pâli. Dhamma) 法無礙智 lit. unlimited knowledge of the positive law *i.e.* of the Buddhist canon. 3., Nirukti (Pâli. Nirutti) 詞無礙智 or 辯無礙智 lit. unlimited knowledge of all arguments, or 得解 lit. facility to explain everything; 4., Pratibhâna (Pâli. Patibhâna) 樂說無礙智 lit. unlimited knowledge of pleasant discourses, explained by 十二部經隨根性爲說 lit. the object of the discourses being the origin and nature of the 12 Nidânas.

PRATÎTYA SAMUTPÂDA (Singh. Paticha samuppâda. Tib. Rten tching hbrel barhbyur ba) same as Nidâna.

PRATYÊKA BUDDHA or Nidâna Buddha or Pratyêka Djina (Pâli. Patiêkan. Singh. Pasô Buddha. Burm. Pietzoga. Tib. Rangs sang dschei. Mong. Pratikavud or Övörö Törölkitu) 畢勒支底伽弗 or 辟支佛 explained by 獨覺 lit. individually intelligent, or by 圓覺 lit. completely intelligent, or by 緣覺 lit. intelligent as regards the Nidânas. A degree of saintship unknown to primitive Buddhism: automats in ascetic life who attain to Buddhaship "individually" *i.e.* without a teacher and without being able to save others. As the ideal hermit the Pratyêka Buddha is compared with the rhinoceros Khadga (渴伽 or 佉加 or 朅伽 explained by 獨居山林 lit. one who solitarily lives in mountain forests) that lives lonely in the wilderness, and sometimes called Êkas'ringa richi (q.v.) He is also called Nidâna Buddha as he is considered to have mastered

the doctrine of the 12 Nidânas. The state of a Pratyêka Buddha being looked upon as one of the 3 conveyances to Nirvâṇa (v. Madhyimâyâna) he is also compared with a horse (馬) which crossing a river almost buries its body under the water without however touching the bottom of the river. Thus the Pratyêka Buddha crossing Sâñsâra "suppresses the errors of life and thought and the effects of habit and passion without attaining to absolute perfection."

PRAYÂGA or Pratichṭhâna 鉢羅耶伽 An ancient kingdom and city, the present Allahabad (Lat. 25°28 N. Long. 81°41, E.) situated at the junction of the Yamûna with the Ganges.

PRÂYA S'TCHITTA (Pâli. Phâtchittiyâ) 波逸提法 explained by 墮 lit. fall (sc. into hell). A section of the Vinaya, a series of 90 prohibitions regarding priestly misdemeanours.

PRÊTAS (Burm. Proitha. Tib. Jidag. Mong. Birrid) 薜荔多 or 閉黎多 or 彌荔多 explained by 餓鬼 lit. hungry demons. One of the 6 classes of sentient beings, one of the 6 paths of transmigration (v. Gâti). Titanic demons with mouths like the ear of a needle, but tormented by unappeasable hunger. Some live together in a city 500 Yôdjanas beneath Râdjagriha in hell, serving Yâma as jailors and executioners. Others live amongst men on earth but are only visible at night. They are divided into 36 classes. Those human beings who are avaricious, stingy and uncharitable, are reborn after death as Prêtas.

PRITHAGDJANA (Pâli. Puthudjdjana) 蜀人 lit. a solitary man (extra communionem sanctorum). The natural unconverted sinful man in contradistinction from the Ârya who has entered the path to Nirvâṇa.

PRÎTI (Pâli. Pîti. Singh. Prîtiya) 喜 lit. joy. One of the 7 Bôdhyanga as such styled 喜覺 lit. the Bôdhyanga called joy. Spiritual happiness and content of the mind, conducive to the acquisition of Samâdhi.

PRIYADARS'ANA 喜見 lit. joyful view. Name of a kalpa in which S'ubhavyûha, Mêghadundubhisvara râdja and other fictitious personages are said to have lived.

PUCHKALAVATÎ 布色羯邏伐底 An ancient city in Gandhâra in the neighbourhood of which S'âkyamuni once in a previous form of existence destroyed his eyesight for the benefit of others. The Peukelaotis of the Greeks. Probably the present Nisattha situated N. of Peshawar at the junction of the Lhundye with the Cabool river.

PUCHPADANTÎ 華齒 lit. (one who has) flowery teeth. A certain Rakchasî.

PUCHPAGIRI SAM̃GHÂRÂMA 補澀波祇釐僧伽藍 A monastery on a mountain (Puchpagiri) in Uḍa.

PUCHYA 弗沙 1., Name of an ancient richi. 2., A certain constellation formed by three stars.

PUDGALA 補特伽羅 or 弗伽羅 or 福伽羅 or 富伽羅 or 富特伽耶 explained by 有情 lit. an affectionate being, or by 數取趣 lit. one who enters several paths (of transmigration). A general term for all human beings as subject to metempsychosis. A philosophical term denoting personality.

PÛDJASUMÎRA 富闍蘇彌羅 A learned Arhat of Sâlaribhu, a disciple of Ânanda.

PÛGA 檳榔 (Pinang). The Betel-nut, the *Areca catechu*, in Malay called Pinang.

PULAKÊS'A 補羅稽舍 A king of Mahârâchtra who reigned about 630 A D.

PUNATCHA or Pantchasattra or Pantcharâchtra 半笯嗟 An ancient city and province of Cashmere. The present Poonch in Lat. 33°42. Long. 74°25 E.

PUṆḌARIKA 分陀利 or 芬利 or 奔荼 explained by 大蓮華 lit. great lotus, or by 白蓮華 lit. the white lotus. The last of the 8 large cold hells, so called because the extreme cold there lays bare the bones of the criminals like buds of white lotus flowers.

PUṆḌRAVARDDHANA 奔那伐彈那 An ancient kingdom and city in Bengal, the present Bardvan in Lat. 23°30 N. Long. 87°32 E.

PUṆYAPRASAVÂS 福生 lit. happy birth or birth of happiness, or 生天 lit. living dêvas. The 10th Brahma lôka. The first region of the 4th Dhyâna.

PUṆYAS'ÂLÂ 奔攘舍羅 General term for houses of refuge, alms houses and asylums for the poor and the sick.

PUṆYATÂRA 弗若多羅 explained by 功德 lit. merit and virtue. One of the 24 Dêva Ârya (天尊) worshipped in China.

PUṆYAYAS'AS 富那耶舍 or 富那夜奢 A descendant of the Gâutama family, born in Pâṭaliputtra, the youngest of 7 brothers. He laboured as the 11th patriarch in Central India, especially in Vâranâs'i, and converted As'vaghôcha. He died B. C. 383.

PÛRAṆA KÂS'YAPA 富蘭那迦葉 or 棓刺拏 explained by 外道六師中人 lit. one of the 6 heretics. One of the famous 6 Tirthyas called Kâs'yapa after his mother who was a descendant of the Kâs'yapa family. A brahminical ascetic and opponent of S'âkyamuni.

PURÂNAS 富蘭那 or 布刺拏 or 補刺拏 explained by

滿 lit. complete. A class of brahmanic writings, collections of ancient mythological, philosophical and ascetical doctrines, precepts and legends.

PURJAMITRA 不如密多 A son of a king in Southern India who laboured as the 26th patriarch in Eastern India and consumed himself "by the fire of Samâdhi" A. D. 388.

PURNNA v. Bala.

PÛRṆA (Singh. Punna) same as Purṇamâitrâyaṇîputtra.

PÛRṆAKALASAYA (Siam. Bât keo ìnthanan) 本褭伽吒 explained by 滿瓶 lit. a full pot. One of the 65 mystic figures said to be traceable on every footprint (S'rîpâda) of Buddha.

PÛRṆAMÂITRÂYAṆÎPUTTRA or Purṇamâitrâyaṇi or Pûrṇa 補剌那梅呾麗衍尼弗呾羅 or 梅呾麗衍尼弗呾羅 or 富樓那彌多羅尼子 or 彌多羅尼子 explained by 滿慈子 lit. the son of complete charity, with the note "his father was called Pûrṇa (滿 lit complete) and his mother's name was Mâitrâyaṇi (慈 lit. charity)." One of the personal disciples of S'âkyamuni, a natural son of Bhava by a slavegirl. Ill-treated by his brothers he engaged in business amassed a large fortune but finally turned priest. By the power of Samâdhi he transported himself to the sea where a vessel was being wrecked by Indra, whom he conquered by Samâdhi thus saving his brothers who were on board. He built a vihâra for S'âkyamuni. He is called a Bôdhisattva and expected to reappear as Buddha Dharmaprabhâsa. He is often confounded with Mâitrêya.

PÛRṆAVARMMA 補剌拏伐摩 explained by 滿冑 lit. a full helmet. A king of Magadha, the last descendant of As'ôka.

PURUCHA 補盧沙 or 富樓沙 or 士夫 (lit. master) explained by 神我 lit. the spiritual self. A metaphysical term; the spirit which together with nature (自性 v. Svabhâva) produces through the successive modifications (轉變) of Guna (求那) or the active principles (作者) all forms of existence (作一切物).

PURUCHAPURA 布路沙布羅 or 佛樓沙 The ancient capital of Gandhâra, the modern Peshawur in Lat. 34°8 N. Long. 71°30 E.

PÛRVANIVÂSÂNU SMRITI DJÑÂNA (Pâli. Pubbênivâsânugatañânaṃ) 宿命 lit. the destiny (ruling over) the dwellings. One of the 6 Abhidjñas, the knowledge of all the former dwellings or forms of pre-existence as regards oneself and with reference to all living beings

PURVAS'ÂILÂḤ 佛婆勢羅

部 One of the 5 subdivisions of the Mahâsamghikâḥ school.

PÛRVA S'ÂILA SAMGHÂRÂMA 佛婆勢羅僧伽藍 or 東山寺 lit. the monastery of the Eastern mountain. A monastery on a mountain E. of Dhanakatchêka.

PÛRVAVIDEHA or Vidêha (Singh. Pûrwa widêsa. Tib. Char gii Lus pag dwip. Mong. Dorona Oulam dzi beyetou dip) 佛婆毗提訶 or 逋利婆鼻提賀 or 布嚕婆毗提訶 or 毗提訶 or 佛婆提 or 佛于逮 explained by 勝神洲 lit. the island of those who conquer the spirit, or by 離體 lit. (those who) leave the body, or by 初勝身 lit. (those who) beforehand conquer the body, with the note "the people living on this continent see the sun rise before we see it." One of the 4 great continents which constitute the inhabited world of every universe. The continent E. of Mêru, semicircular in shape, the inhabitants having likewise semicircular faces.

PUS'PAPURA v. Pâṭaliputtra.

PUTANA 富單那 explained by 臭餓鬼主熱病者 lit. ugly Prêtas who rule over fevers. A class of Prêtas (q. v.).

PUTCHÊKAGIRI 補陀迦山 A mountain in Eastern India noted for a manifestation of Avalôkitês'vara which took place there.

R

RÂDJAGIRIYÂS the same as Abhayagirivâsinaḥ.

RÂDJAGṚIHA or Radjagrihapura (Pâli. Râdjagaha. Singh. Rajagaha nuwara. Burm. Radzagio. Mong. Vimaladjana ün kundi. Tib. Dchalpoik ap) 曷羅闍姞利呬 or 羅閱城 or 王舍城 lit. the city of royal palaces. The residence of the Magadha princes from Bimbisâra until the time of As'ôka, the first metropolis of Buddhism, situated at the foot of the Gridhra kûṭa mountains. The first synod assembled there (543 B. C.). It is sometimes called New Râdjagriha *i. e.* the new capital, to distinguish it from Kus'âgârapura (q. v.). Its ruins are still extant at the village of Radjghir 16 miles S. W. of Bahar, and form an object of pilgrimages for the Jains.

RÂDJAKUMÂRA or Râdjaputtra (Tib. Ghial sres. Mong. Khan kubakhun) the same as Kumâra râdja.

RÂDJAMAHÊNDRÎ v. Mahândhra.

RÂDJAPURA 曷羅闍補羅 A mountainous province and city near the S. W. frontier of Cashmere, the present Rajoar 20 miles N. of Naushehra (Lat 33°11 N. Long. 740°20 E.).

RADJATA v. Rûpya.

RÂDJAVARDDHANA 王曷邏闍伐彈那 or 王增 lit. royal increase. A king of Kanyâkubdja, a son of Harchavardhana.

RAHÂN or Rahat v. Arhat.

RÂHU 羅睺 or 羅虎那 explained by 障蔽 lit. stoppage. A king of Asuras.

RÂHULA or Lâghula or Râhula bhadra (Burm. Raoula. Tib. Sgra gtchan hdsin. Mong. Raholi) 羅睺羅 or 羅吼羅 or 何羅怙羅 or 曷羅怙羅 or 羅雲 or 羅云 explained by 覆障 lit. one who overthrows (all) obstacles, which explanation is said to refer to his having been for 6 years—during the time which S'âkyamuni spent in penance in the wilderness—detained in the womb of his mother by the wiles of an Asura. The eldest son of S'âkyamuni (佛之長子) by Yas'ôdharâ. Converted to Buddhism he followed his father in the capacity of an attendant. His name is said to be derived from the Asura (Râhu) who interfered with and tried to hinder his birth. Burnouf however derives his name from Gâutama Râhûgaṇa the famous ancestor of the S'âkya family. After the death of his father Râhula became the founder of a philosophical realistic school (v. Vâibhâchikaḥ) and he is now-a-days revered as the special patron saint of all novices. He is to be reborn as the eldest son (長子) of every future Buddha, especially also of Sâgaravaradhara buddhi vikrîḍitâbhidjña under which name Ânanda is expected to reappear as Buddha. This explains why Râhula is sometimes (proleptically) called "the son of Ânanda." He is mentioned in one of the inscriptions of Piyadasi, and Hiuentsang saw amid the ruins of Kapilavastu the statues of Yas'ôdharâ and Râhula in the place where the female apartments of S'âkyamuni's palace had been.

RÂHULATA 羅睺羅多. A native of Kapila, the 16th patriarch, who miraculously transported himself to the kingdom of S'râvastî where he saw on the Hiraṇjavatî the shadow of 5 Buddhas. He explained this miracle by saying that a sage, Sanghânandi, was living near the source of the river, engaged in meditation. Having found Sanghânandi and appointed him as his successor he entered Nirvâṇa B. C. 113.

RÂIVATA or Rêvata (Singh. Revato. Tib. Amurliksan ?) 利波多 or 離波多 or 黎婆多 or 頡隸伐多 explained by 室星 lit. the constellation called "the house," because "he was born in answer to prayers addressed to this constellation." The latter is formed by two stars in Pegasus, Markab and Sheat. Several persons are known

48746

under this name. 1., A Brahman hermit, a contemporary of S'âkyamuni. He is probably identical with the Arhat Râivata mentioned among the principal disciples of S'âkyamuni and expected to be reborn as Buddha Samanta prabhâsa. 2., The famous leader of the second synod (B. C. 443), a native of Handjna. 3., A contemporary of As'ôka, mentioned in connection with the 3rd synod (B. C. 246).

RÂKCHASA or Rakchas 羅叉娑 or 羅刹 or 藥叉 explained by 食人鬼 lit. demons who devour men, or by 可畏 lit. those who are to be dreaded. 1., The original inhabitants of Ceylon, described as anthropophagi, once the terror of shipwrecked mariners. They are said to have been extirpated by Siṁhala. 2., A class of demons, the retinue of Vâis'ravaṇa, mentioned in the writings of the Tantra school and principally invoked by magicians.

RAKCHASÎ 羅叉斯 or 羅刹女 The wives and daughters of Rakchasas. A class of female demons, the principal patronesses of sorcery and witchcraft.

RAKTAPATMAYA or Patmaya 鉢特忙 explained by 赤蓮華 lit. the red lotus flower. One of the 65 mystic symbols believed to be traceable on every footprint of Buddha.

RAKTAVITI SAṀGHÂRÂMA 絡多未知僧伽藍 explained by 赤泥 lit. red soil. An ancient monastery near the capital of Karṇasuvarṇa, built on the spot where a priest from Southern India conquered in disputation an heretic and thus introduced Buddhism in Karṇasuvarna.

RÂMA or Râmagrâma 藍摩 or 藍莫 An ancient kingdom and city of Central India between Kapilavastu and Kus'inagara. Rémusat places it N. W. of Goruckpoor (Lat. 26°42 N. Long. 83°20 E.).

RAS'MIPRABHÂSA 光明 lit. light and brightness. The name under which Mahâkâs'yapa is to be reborn in Avabhâsa during the kalpa Mahâvyûha.

RAS'MIS'ATASAHASRA PARIPÛRṆA DHVADJA 具足千萬光相 lit. one whose feet display ten myriads of luminous figures. The name under which Yas'ôdharâ is to appear as Buddha.

RATHAKÂYA 車軍 lit. the army of chariots. A division in every Indian army.

RATIPRAPÛRṆA 喜滿 lit. completeness of joy. The kalpa during which Mâudgalyâyana is to be reborn as Buddha.

RATNA v. Sapta ratna.

RATNADVÎPA 寶渚 lit. the precious island, or the island of precious objects (*i. e.* pearls). The ancient name of Siṁhala or Ceylon.

RATNAGHIRI 寶山 lit. the precious mountain. A mountain near Râdjagriha in Bahar.

RATNÂKARA 寶積 lit. precious store. 1., A native of Vâis'âlî, a contemporary of S'âkyamuni. 2., The 112th Buddha of the present Bhadrakalpa.

RATNAKÊTU 寶相 lit. precious figure. 1., One of the Sapta Tathâgata (q. v.). 2., One of the names of Ânanda as a future Buddha. 3., The name under which each of S'âkyamuni's 2000 disciples is to be reborn as Buddha, each in a different point of the compass.

RATNAKÛṬASÛTRA 寶積經 or 寶積集經 lit the classic of the precious collection. A metaphysical work, philosophical collectanea.

RATNAMATI 寶意 lit. precious intentions. The 4th son of Tchandra sûrya pradipa.

RATNAMÊGHA SÛTRA 寶雲經 lit. the classic of the precious cloud. A Sûtra, said to have been expounded by S'âkyamuni, when residing at Gayâ.

RATNASAMBHAVA 寶生 lit. precious birth. 1., One of the 5 celestial Buddhas (Pañtcha Dhyâni Buddha) of the Nepaulese, his attending Bodhisattva being called Ratnapâṇi. 2., The realm in which Subhuti is to reappear as Buddha S'as'ikêtu.

RATNAS'IKHIN v. S'ikhin.

RATNATÊDJÔBHYUDGA RÂDJA 寶威德上王 lit. a superior king of precious dignity and virtue. Name of a fabulous Buddha living somewhere to the East of our universe attended by Samantabhadra.

RATNATRAYA v. Triratna.

RATNÂVABHÂSA 1., 寶明 lit. precious brightness. The kalpa in which Dharmaprabhâsa is to appear. 2., 有寶 lit. one who possesses precious objects. The kalpa in the course of which Subhuti is to be reborn as Buddha S'as'ikêtu.

RATNAVIS'UDDHA 寶淨 lit. precious purity. The fabulous realm of Prabhûtaratna.

RÂURAVA 號叫 or 呼呼 or 叫喚 lit. crying. The 4th of the 8 large hot hells, where life lasts as in the heaven Tuchita 4,000 years (or 400 years). But 24 hours there are equal to 4,000 years on earth.

RÂVAṆA 羅婆那 or 婆羅那 An ancient king of Ceylon.

RAVI v, Trâvati.

RÊVATA v. Râivata.

RICHI (Burm. Racior Rathee. Tib. Drang srong.) 仙人 lit. immortals, or 僊道 lit. the path of immortals. A man whose bodily frame has undergone a certain transformation by dint of meditation and asceticism, so that he is—for an indefinite period—exempt from decrepitude, age and death. As this period is believed to extend far beyond the usual dura-

tion of human life, such persons are called and popularly believed to be immortals. Nâgârdjuna counted 10 different classes of Richis, of whom he says that "they enjoy rest (*i. e.* exemption from transmigration) in the solitude of mountains for 100,000 years, after the lapse of which time they again enter the circle of transmigration." A more popular classification distinguishes 1., Dêva richis (天僊) who are believed to reside on the 7 circular rocks which surround the Mêru; 2., Spirit richis (神僊) who roam about in the air; 3., Human richis (人僊) or recluses who have obtained the charm of immortality; 4., Earth richis (地僊) who live in subterranean caves; 5., Prêta richis (鬼僊) who either roam about unseen among men, or live on islands, in deserts or in caverns. These richis are often quoted as constituting a 7th path of transmigration (v. Gâti) or as the 7th class of sentient beings. Chinese Tauists who from ancient times have been noted seekers of the herb of immortality attribute to these richis absolute immortality.

RIDDHI (Pâli. Iddhi. Mong. Riddi Chubilghan) 如意身 lit. absolute power over the body. Magic powers implying especially the possession of a body, which is exempt from the laws of space and gravitation, and therefore the power to assume any imaginable shape, and to transport itself in a moment to any distance.

RIDDHIPÂDAḤ (Pâli. Iddhipado. Tib. Rdzu hphrul' gyi rkang pa) 四如意足 lit. 4 footsteps (towards) unlimited power. Four means of attaining riddhi (q. v.), four modes of acquiring magic power, specified as follows, 1., the step of desire v. Tchhanda riddhi pâdaḥ; 2., the step of energy v. Vîrya riddhi pâdaḥ; 3., the step of memory v. Tchitta riddhi pâdaḥ; 4., the step of meditation v. Mîmamsa riddhi pâdaḥ.

RIDDHI SÂKCHÂTKRIYÂ (Pâli. Iddhippabhêdô) 神足力 lit. the power of supernatural footsteps, explained by 如意身 lit. a body flexible at pleasure, or unlimited power over the body. The third of the 6 Abhidjñas (q.v.).

RIDDHI VIKRÎḌITA SAMÂDHI 神通遊戲三昧 lit. the Samâdhi called "the idle sports of spiritual penetration." A degree of ecstatic meditation v. Samâdhi.

RIG VÊDA 讚誦 lit. hymns of praise. The most ancient portion of the Vêda consisting of a collection of hymns (Sanhitâ) and a number of prose works (called Brâhmanas and Sûtras).

RÔHINILÂ 洛般膩羅 An ancient monastery where S'âkyamuni was believed to have resided for a few months. The present village of Roynallah on the southern bank of the Ganges,

close to Balgada, in the eastern extremity of Bahar.

RÔHITAKA or Lôhitaka 盧醯呾迦 explained by 赤 lit. red. Red or opal colour; the ruby or balas-ruby.

RÔHITAKASTÛPA or Lôhitaka-stûpa 盧醯呾迦窣都波 or 赤塔 lit. the red Stûpa. A Stûpa built by As'ôka 50 li W. of Môñgali on the spot where Maitrîbala râdja offered his blood to feed starving Yakchas.

RÔHITAMUKTI or Lôhitamukti 盧呬胝訶目多 explained by 眞珠 lit. real pearls. One of the Sapta Ratna, the class of red pearls or rubies.

ROHU or Roh 曷羅胡 An ancient city and province of Tukhâra, S. of the Oxus.

RUDRAKA RÂMAPUTTRA 鬱頭藍子 lit. Rudraka the son of Râma. An ancient richi of Magadha, one of the earliest teachers of S'âkyamuni.

RÛPA 色 lit. form. 1., One of the 6 Bâhya ayatana or outward perceptions (六塵) the perception of form. 2., One of the 5 Skandhas (q. v.) or psychological constituents of human nature, the organic body (色身).

RÛPADHÂTU or Rûpâvatchara 色界 lit. the region of form. The second of the 3 worlds (v. Trâilôkya) into which every universe is divided, the world of form, comprising the 18 Brahmalôkas (divided into 4 Dhyânas). The inhabitants of this region have all the same form of appearance, they have neither sexual distinction, nor do they require clothes, though they appear as if dressed. Life lasts there from half a kalpa to 16,000 kalpas and the height of the body differs likewise in the different Brahmalôkas, measuring half a Yôdjana in the lowest and 16,000 Yôdjanas in the highest Brahmalôka.

RÛPYA 銀 lit. silver. The second of the Sapta Ratna.

S

S'ABDAVIDYÂ S'ÂSTRA 聲明論 lit. a luminous treatise on the sounds. One of the so called 5 luminaries (五明), a philosophical work by Añs'uvarmma on the various meanings and derivations of words.

SADÂPARIBHÛTA 常不輕 lit. one who habitually never slights (others). A fabulous Bôdhisattva, so called because though himself neglected he never slighted others. One of the ancient Djâtakas (*i.e.* forms of preexistence) of S'âkyamuni, when he was slighted by 500 Bôdhisattvas under the leadership of Bhadrapâla, by 500 Upasakas headed by Siṁhatchandra and by 500 Bhikchuṇis under Sugata tchêtanâ.

SADDA (Pâli. Saddan) 聲 lit. sound. One of the 6 Bâhya ayatana (Pâli. Sannya khando) or outward

perceptions (六塵 lit. 6 atoms of dust), the perception of sound.

SADDHARMA (Pâli. Saddhamma) 妙法 lit. the wonderful law. A certain Mahâbrahmâ who appeared from the South to eulogize Mahâbhidjñâdjñânâbhibhu. The corresponding passage in Sanskrit texts reads Sudharma.

SADDHARMA LAÑGKÂVATÂRA (Singh. Saddharmâlankarê) v. Lañgkâvatâra.

SADDHARMA PRATIRÛPAKA 像法 lit. the law of images. The religious systems established by the different Buddhas are subject to a certain process of development and decay, which may in every case be divided into three stages: rise, progress and decline. The first of these 3 phases is called 正法 lit. the true law, the period of true religion; the second is styled 像法 lit. the law of images or fanciful religion; the third and last epoch is named 後法 lit. the later law or the period of declining religion. In the case of S'âkyamuni the first period of the system or church established by him dates from his death and lasted 500 years; the second period then lasted 1,000 years, whilst the third period is to last 3,000 years. At the end of that time Mâitrêya will re-establish Buddhism which will then again pass through a similar process of rise, progress and decline, when a new Buddha will appear, and so on *ad infinitum*.

SADDHARMA PUṆḌARIKA SÛTRA 薩曇分陀利經 or 正法華經 lit. the sûtra called the lotus of the true law, or 妙法蓮華經 lit. the sûtra called the lotus of the wonderful law. One of the 9 Dharmas or principal canonical books of the Nepaulese; the standard classic of the so called Lotus school (蓮宗) in China, said to have been composed in Baktria (夏國) shortly before the beginning of the Christian era and first brought to China A. D. 300. The Chinese text—in the form in which we have it now—does not in every particular tally with the Sanskrit original. The whole work is strongly saturated with the leading ideas of the Tantra school, and seems to have been enlarged upon by more than one hand. One of the chapters (ch. 24) which treats on Kwanyin (v. Avalôkitês'vara) is commonly published as a separate work and the devotees of Kwanyin use it as their favourite classic.

SADDHARMA PUṆḌARIKA SAMÂDHI 法華三昧 lit. the Samâdhi (called) the flower of the law. A degree of ecstatic meditation, said to have been mastered especially by Vimalanêtra.

SADVAHA 娑多婆阿 or 引善 lit. he who conducts the pious, or 引正 lit. he who conducts those who are true. A king of

Kôsala noted as the special patron of Nâgârdjuna.

SÂGALA v. S'âkala.

SÂGARA 娑竭羅 or 娑伽羅 explained by 鹹海 lit. salt sea (ocean). A Nâga king whose palace refulgent with pearls is situated at the bottom of the ocean N. of the Mêru. He is worshipped in China as the principal dragon king (龍王) and especially invoked for rain in seasons of drought. He is also counted among the 24 Dêva Âryas (天尊). A daughter of his attained at the age of 8 years to the state of Buddhaship through the tuition of Mañdjus'rî.

SÂGARAMATI 海慧 lit. the wisdom of the sea. A learned priest of Nâlanda, a follower of the Mahâyâna school, who acted as a delegate in public disputations with heretics.

SÂGARA VARADHARA BUDDHI VIKRÎḌITÂBHIDJÑA 山海慧自在通王 lit. the king whose wisdom and independence reaches over mountains and seas. The name under which Ânanda will re-appear as Buddha in Anavanâmita vâidjayanta during the kalpa Manôdjñas'abdâbhigardjita.

SAHA or Sahalôka or Sahalôkadhâtu (Mong. Ssava Jirtintchu) 娑婆 or 索阿 or 娑婆 explained by 堪忍世界 lit. the world of extreme suffering, or by 千世界之都 lit. the metropolis of a great chiliocosmos. The inhabited portion of every universe, embracing all those who are subject to transmigration and for whose sake Buddhas appear. It is divided into 3 worlds (v. Trâilôkya) and ruled by Sahâmpati.

SAHÂMPATI (Singh. Sampati) v. Mahâbrahmâ Sahâmpati.

S'ÂIKCHA or S'âikchya (Pâli. Sekkhiyâ) 去叉迦羅尼 explained by 應當學 lit. one who ought to study, or subjects which ought to be studied; or 突吉羅 explained by 惡作 lit. wicked deeds. 1., A general term for those who are under instruction (學者 lit. scholars) especially lay-novices. See under Arhan. 2., A section of the Vinaya called 衆學法 lit. laws for the community of disciples, and consisting of a series of 100 regulations with reference to the conduct of novices.

SAKCHI or S'akti or S'as'î 舍支 (Sakchi) or 設施 (S'as'î) lit. one who made a sacrifice. This rendering refers to the legend according to which a hare (s'as'î) once threw itself into the fire to offer its flesh as food for others, whereupon Indra transferred the remains of the unselfish hare to the centre of the moon where it is now visible to the eyes of the credulous Chinese Buddhist as "the man in the moon." The wife of Indra (v. Vêmatchitra) adopted the name of the hare and was thenceforth called S'as'î (舍支). The Tantra school gave

every deity its Sakti or consort and speculation enlarged the meaning of the term still further making it designate female energy or the female principle (Yôni).

S'ÂKALA or Sâkala (Pâli. Sâgala. Pâli. Sâgala. Singh. Saugala) 奢羯羅 An ancient city in the Pundjab, the Sagala of Ptolemy. According to Hiuentsang it was the ancient capital of Tchêka and once (under Mahirakula) the metropolis of the whole Pundjab, situated near the present village of Sanga a few miles S.W. of Umritsir (Lat. 31°38 N. Long. 74°49 E.).

S'AKRA (Pâli. Sakka. Singh. Sekra) 釋迦 or 帝釋 or 釋 or 釋迦婆 explained by 能天主 lit. valiant Lord of dêvas; or S'akra Dêva 釋迦提婆 or S'akra Indra or S'akra Devêndra 釋迦提婆那因 or 釋提桓因 explained by 天帝釋 lit. S'akra the lord (Indra) of the dêvas; or S'akra Trâyastrims'as 忉利帝釋 or 忉利天王 lit. king of the dêvalôka (called) Trâyastrims'as (q.v.). Common epithets of Indra as ruler of the dêvas. See under Indra.

S'AKRÂDITYA 鑠迦羅阿逸多 explained by 帝日 lit. the sun of the ruler (S'akra). An ancient king of Magadha, who reigned some time after S'âkyamuni's death.

S'AKTI v. Sakchi.

S'ÂKYA (Singh. Sâkya. Burm. Thakia) 釋迦 explained by 仁 lit. charity, pity, or by 能仁 lit. mighty in pity. The surname of the royal family of Kapila vastu, an offspring of which S'âkyamuni Buddha was. A complete genealogical table given in many Chinese texts traces the descent of the S'âkya family from the famous 5 kings of the Vivartta kalpa (成刧五王) headed by Mahasammata (大三末多) who were succeeded by 5 Tchakravarttîs (正轉輸王) as the first of whom Mûrdhadjarâdja (頂生王 lit. a king born out of the head) is mentioned. Then follows a series of 19 kings whose names are all given, the first being Tchêtiya (捦帝) the last Mahâdêva (大天). The latter is succeeded by a series of 5000 kings, by another series of 7000, one of 8000, one of 9000, one of 10,000 and one of 15,000 kings whose names are not given. Gâutama (q.v.) of the race of 甘蔗 (Kama ?) opens then a series of 1,100 kings, the last of whom is called 懿師摩 Is'ma or Is'vaku (v. Iksvaku) which is supposed to be but another name for Kama (the Indian God of love). He reigned in Pôtala and with him the historic period may be supposed to begin. He originated the patronymic S'âkya (v. Iksvaku) by which his descendants in Pôtala and especially in Kapilavastu which latter city was found-

ed by four of his sons banished by him—were thenceforth known. S'âkyamuni was one of his descendants in the 7th generation. After the destruction of Kapilavastu and the almost total massacre of the S'âkya princes by Virudhaka four survivors of the family founded the kingdoms of Udyana, Bamyan, Himatala and S'âmbî.

S'ÂKYA BÔDHISATTVA 釋迦菩薩 One of S'âkyamuni's Djâtakas or previous forms of existence, when he was known as Phrabâpala (q. v.).

S'ÂKYA BUDDHA 釋迦薩 The title given to S'âkyamuni after his attaining to Buddhaship.

SÂKYAMITRA 釋迦蜜多羅 explained by 能友 lit. powerful to befriend. A follower of the Madhyimâyâna school, who wrote many commentaries on philosophical works.

S'ÂKYAMUNI (Burm. Thakiamuni. Tib. Shakja thubpa. Mong. Shigamuni or Burchan Bakshi) 釋迦牟尼 or 釋迦文 explained by 能仁 (S'âkya) 寂默 (muni) lit. (one who is) mighty in charity (and dwells in) seclusion and silence. The last of the 7 ancient Buddhas (v. Sapta Buddha), one of the Sapta Tathâgata, the 4th of the 1,000 Buddhas of the present Bhadrakalpa. The name under which Chinese Buddhists—in preference to the term Gâutama used by other Buddhistic nations—commonly quote the reputed historical founder or reformer of their church. His personal history is an undispensable key to the understanding of Buddhistic dogmatology, for every single dogma is believed to have been evolved from the inner experience or intuitive conciousness of this one man. A careful study of the Lalitavistara (q. v.) or of a popular extract from it (e. g. 釋迦如來成道記 lit. account of the way in which S'âkya Tathagata attained to Buddhaship) is therefore undispensable to the student of Chinese Buddhism. The following is an outline of the principal events in his life.

Various forms of preexistence (Djâtakas) to the number of 500 or 550 ara recorded, in the course of which he worked his way up through as many different stages of transmigration from the lowest spheres of life to the highest, practising all kinds of asceticism and exhibiting in every form (see for instance under Mâitribalarâdja, Kapiñdjalarâdja, Mayûrarâdja etc.) the utmost unselfishness and charity. He finally attained to the state of Bôdhisattva (v. Prabhâpala). Reborn in the heaven Tuchita he considered how and where on earth he ought to be reborn as Buddha. The S'âkya family of Kapilavastu was pointed out to him as the worthiest, and within this family Mâyâ the young wife of S'uddhôdhana was declared

to be the purest woman on earth. Consequently he descended, in the form of a white elephant (see under Bôdhisattva), and entered through Mâyâ's right side into her womb, on the 8th day of the 4th month 1025 (correctly 622) B. C. Whilst residing there he was visited three times every day by all the Buddhas who came from the 10 points of the compass (v. Prabhûtaratna) to comfort him. On the 8th day of the 2nd month B. C. 1025 (correctly 621) Mâyâ was standing in Lumbinî under an As'ôka tree (or Sâla tree) when she was painlessly delivered of a son who came out of her right side, being received by Indra the representative of the popular religion and forthwith baptized (v. Mûrddhâbhichikta) by 9 Nâga kings, whereupon the little babe walked 7 steps towards each of the 4 points of the compass and pointing with one hand to heaven with the other to earth pronounced with a lion's voice (v. Simhanâda) the following stanza "I have received the body of my very last birth; of all beings in heaven above and under the heavens there is but myself alone to be honoured." At the moment of his birth an Udambara flower appeared and a series of 42 miraculous events (earthquakes, flashes of five-coloured light, lotus-flowers etc.) annnounced to all the universe the birth of a Buddha. His body exhibited strange marks (三十二相 lit. 32 figures, and 八十種好 lit. 80 forms of beauty) which were interpreted by Asita as the characteristic marks of Buddhaship (v. Lakchana). Thereupon he received the name Sarvârthasiddha. His mother died 7 days after his birth but his aunt Mahâpradjapatî took charge of him. When 3 years old (B. C. 1,025 or 619) he was presented in a S'ivaitic dêvâlaya, when all the statues there prostrated themselves before him thus acknowledging the superiority of Buddhism over S'ivaism. Hence he received the name Dêvatidêva. When 7 years old (B. C. 1,021 or 615) he began to study the 5 Vidyâ s'âstras (五明 lit. 5 luminaries) under Arata Kâlâma and Rudrakarâma puttra, and was taught gymnastics by Kchântidêva(羼提提婆). When ten years old (B. C. 1,018 or 612) he excelled all other youths in strength of body; he threw an elephant to some distance (v. Hastigarta) and shot an arrow so deep into the ground that it laid bare a fountain of water which possessed miraculous healing powers (v. S'arakûpa). He was married to Yâs'ôdharâ but had a number of concubines besides. When he was 19 years old his conversion was brought about through S'uddhavâsadêva who presented himself before the youth successively in the forms of an old man, a sick man, a corpse and a religious

mendicant, and managed moreover to excite in him disgust with the pleasures of his harem. His father sought to divert his mind by sensual excitements and by proposing to him the career of a Tchakravartti (*i.e.* a military conqueror of the world), but strengthened by S'uddhavâsa dêva he conquered these temptations of lust and ambition by suddenly flying from home in the night of the 8th day of the 2nd month B. C. 1,003 or 597. Yakchas, Dèvas, Brahmâ, Indra and the Tchatur Mahâradjas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a short but futile attempt to study under Arata he spent 6 years in solitude on the Himâlaya testing the efficacy of heretical *i.e.* Brahmanic and S'ivaitic meditation. Dissatisfied with the result he paid another short visit to his former teachers Arata and Rudraka and repaired then to Gayâ to try selftorturing asceticism. [About that time his son Râhula (q. v.) was born]. He spent 6 years in Gayâ during which time he used to eat but one grain of hemp and one grain of wheat per day. But seeing at last the uselessness of such fasting and selftorture he strikes out a new path thenceforth. As his body is threatening to break up he accepts the assistance of dêvas who bathe him with perfumes. They also induce 2 shepherdesses (Nanda and Bala) to supply him with rice boiled in milk. Resting on a couch which Indra prepares for him he gives himself up to meditation, in the shade of a Bôdhitree (v. Bôdhidruma). There he encounters Mâra and his armies who tempt him and fight with him under various disguises and finally through Mâra's 4 beautiful daughters; but all in vain: they cannot even interrupt the course of his meditation which carries him now to the final goal of absolute intelligence (v. Bôdhi). He becomes Buddha in the night of the 8th day of the 12th month B. C. 998 (or 592). The spirits of the earth forthwith communicate this news to the spirits of the atmosphere and those again report it to the spirits in the various heavens. Heaven and earth rejoice. Seven days afterwards 2 merchants Trapus'a (提謂) and Bhallika (波利) passing by make him an offering of barley and honey. Soon he gathers round himself 5 disciples Kâuṇḍinya, Bhadrika, Vâchpa, As'vadjit and Mahânâma. With them he starts from the Bôdhidruma (B. C. 997 or 591) and preaches for the first time in Mrigadâva, whereupon his 5 disciples attain to the state of Arhat and 1,000 more are converted. In the course of the following year he preached especially to Nâgakings (*i. e.* he directed his efforts against the

popular snakeworship). The year 995 (or 589) B. C. was marked by the conversion of S'âriputtra and Mâudgalyâyana with 250 other persons. In the course of the following year Anâthapiṇḍika presented S'âkyamuni with the Djêtavana. In the year 991 (or 585) B. C. a victory was gained over S'ivaism in the conversion of Añgulimâlya and his followers, after which S'âkyamuni ascended to Tuchita in order to convert his mother, and stayed there 90 days. Meanwhile Prasênadjit frightened by S'âkyamuni's non-return ordered Mâudgalyâyana and the dêya Vis'vakarman to transform themselves (sic) into artists, to ascend to Tuchita and to take a likeness of Sâkyamuni. They did so and carved a statue in sandalwood which thenceforth became an object of worship. Here we have the origin of Buddhistic idolatry. On S'âkyamuni's return the statue lifted itself up into mid-air and respectfully saluted him, whereupon S'âkyamuni prophesied that one of his disciples, Mâtanga (摩騰 or 摩頂), should be reborn 1,000 years after his extrance into Nirvâṇa and go to China where he should do much good to dêvas and men, a prophesy which was fulfilled—as Chinese texts assert—in 64 A.D. when Kâs'yapa Mâtanga (迦葉摩騰) accompanied the messengers of the emperor Ming-ti to China where he introduced the above mentioned statue and the so called Sûtra of 42 sections (四十二章經). In 990 (or 584) B. C. he visited Magadha and converted Vatsa; in the following year he predicted the future of Mâitrêya, and the year after the revisited his birthplace Kapilavastu where he preached to his father. From the year 983 (or 577) B. C. to the time of his death he seems to have given particular attention to doctrinal expositions, for almost all the important Sûtras date from this period: he is said to have delivered the Samyuktasañtchaya piṭaka in 983 (or 577) B. C., the Pradjñapâramitâ in 982 (or 576) B. C., the Vinayapiṭaka in 980 (or 574) B. C., the Suvarṇaprabhâsa and the Saddharma puṇḍarika in 950 (or 544) B. C. and finally the Parinirvâṇa sûtra in 940 (or 453) B. C. The year 977 (or 571) B. C. was marked by the conversion of Ânanda, the year 970 (or 564) B. C. by the admission of Pradjâpatî and other women to the rights of priesthood. When he felt that his end was drawing near, he turned his way to Kus'inagara. Heaven and earth began to tremble and loud voices were heard, all living beings groaning together and bewailing his departure. On passing through Kus'inagara a poor workman, Tchunda, offered him a meal and though he had just refused the offerings of the highest and richest on

earth, he accepted this offer, to show his humility "for the sake of humanity." Immediately afterwards he declared he was dying and went out to a spot where 8 Sâla trees in groups of two were planted together. Resting on his right side he gave his final instructions to his disciples, reminded them of the immortality of the spiritual body (v. Dharmakâya) and then gave himself up to contemplation. Passing through the 4 degrees of Dhyâna, and thence into Samâdhi he lost himself into Nirvâṇa and thus his earthly career was ended. His disciples put his remains into a golden coffin which immediately grew so heavy that nobody could move it. But suddenly his mother Mâyâ appeared bewailing her son, when the coffin lifted itself up, the lid opened and S'âkyamuni appeared saluting his mother with folded hands. Afterwards when his disciples wanted to perform the ceremony of cremation, they were told that his body as that of a Tchakravarttî could not be consumed by common fire, when suddenly a jet of flame burst out of the mystic character on Buddha's breast (v. Svastika) and reduced his body to ashes.

It is clear from the above sketch of S'âkyamuni's life that he passed through certain stages of development which mark the march of his intellect across the borders of the popular religions, Brahminism and S'ivaism, before he founded that new religion, which has subsisted ever since, though he could scarcely do more than lay the most primitive foundations of an ecclesiastical system, before he died. As regards his teaching he displayed great liberality and tolerance adopting for instance all those deities which were decidely popular though he indeed assigned to them a signally inferior position in his system. Those Brahmanic and S'ivailic sects however which were plainly immoral he attacked and fought against with all weapons at his command, conquering generally more through superiority of magic power than through logical argumentations. He remodelled almost every Brahmanic dogma so far as it was necessary to destroy its pantheistic character for which he substituted his downright atheism. But it is significant that he placed every Brahmanic doctrine into a new light by the preponderance of ethical treatment which characterized his teaching to the almost total exclusion of pure metaphysics. The religious system founded by him underwent in after ages many successive and more or less consistent changes for which see under Mahâyâna Hinâyâna and Madhyimâyâna, but through amalgamation with S'ivaism is has also been distorted in the teachings of the Yogâtchâra (Tantra) school.

As regards chronology it is to be remembered, that all Buddhists reckon by the year of S'âkyamuni's entrance into Nirvâṇa, in the same way as our Christian era is based on the year of Christ's birth. Southern Buddhists have fixed upon the year 543 B. C., Chinese Buddhists uqon the 53rd year of the emperor Mu 穆 of the Chow dynasty. Both statements may be correct. The difference—a difference of 406 years—arises only when we determine the 53rd year of Mu's reign. For according to a system of chronology *now* in vogue in China it would correspond to the year 949 B. C. But the correctness of this system of chronology which has been set up under the Sung dynasty (960-1278 A. D.) is questioned by the best Chinese scholars whose computations differ from the popular system of chronology by about 200 years. The chronology of Chinese Buddhism cannot therefore be settled until the national chronological system of China is satisfactorily sifted.

S'ÂKYASIMHA (Mong. Shakin ün arslan) 釋迦師子 lit. S'âkya, the lion. A title of S'âkyamuni who is in consequence of his moral excellence compared with the lion, the king of the beasts. See also Simhanâda.

S'ÂKYA TATHÂGATA 釋迦如來 A title of S'âkyamuni Buddha. See under Tathâgata.

SÂLA 娑羅 or 沙羅 explained by 堅固 lit. firm and solid, or by 最勝 lit. most victorious, or by 富貴家 lit. rich and honoured families. 1., An immense timber tree, the *Schorea robusta*, which yields the famous teak wood. A tree sacred to Buddhists since S'âkyamuni's conception birth and death took place in the shade of Sâla trees. 2., One of the titles (Sâla or Sâlarâdja 娑羅王) given to every Buddha as to "the most victorious" conquerors of vice and passion. 3., Name of a bird, more commonly called S'âri (q. v.).

SALARIBHU 娑羅梨弗 An ancient kingdom or province in India. Exact position unknown.

S'ÂLÂTURA 娑羅覩羅 or incorrectly 娑羅覩羅 or 都羅 An ancient city in Gandhâra, near the Sindh, the birthplace of Pâṇini.

S'ÂLÊNDRA RÂDJA 娑羅樹王 lit. king of the Sâla tree. The name under which S'ubhavyûha is to reappear as Buddha. See also under Sâla.

SAMÂDHI (Pâli. Samato) 三摩提 or 三摩地 or 三昧 or 三眛 or 定 explained by 等持 lit. self-possession (sam-âdhâ) or by 正定 lit. correct tranquillity; or 奢摩他 (samâdhâ) explained by 止息 lit. to retain the breath (absolute rest), or by 寂靜 lit. listless stillness. One of the 7 sections of

wisdom (v. Bôdhyanga), as such often quoted as 定覺 lit. the Bôdhyanga called tranquillity and explained by 了徹禪定 lit. the understanding of and passing through contemplation and tranquillity. It has been variously defined as perfect tranquillity (Hardy), meditative abstraction (Turnour) or self-control (Burnouf). The Chinese definitions 等持 self-possession and 正定 correct tranquillity are probably based on different etymologies, the former explaining Samâdhi as a compound of sam and âdhâ (self-possession), the latter deriving it from the root dhara to bear, to endure. Two elements, the one moral, the other metaphysical, appear to constitute the idea of Samâdhi, and accordingly we find Samâdhi sometimes explained in an ethical sense by 解脫 (mukti) lit. deliverance sc. from the bondage of passion and vice, or interchanged with 禪 lit. contemplation (v. Dhyâna). Samâdhi signifies the highest pitch of abstract ecstatic meditation, a state of absolute indifference to all influences from within or without, a state of torpor of both the material and spiritual forces of vitality, a sort of terrestrial Nirvâṇa consistently culminating in total destruction of life. "He consumed his body by Agni (the fire of) Samâdhi" is a common phrase expressive of the effects of such ecstatic ultra-mystic self-annihilation. This theory, as the first patron of which Mâudgalyâyana is mentioned, was originally a natural reaction against the austerities of practical asceticism which characterized primitive Buddhism. But the hair splitting scholasticism into which the Mahâyâna school degenerated carried it to an extreme and invented innumerable degrees of Samâdhi differing from each other but in name. The only distinctions of any practical import consist in this, that Dhyâna (q.v.) commonly represents the lowest degree of contemplative quietism, Samâpatti (q.v.) the approach to and Samâdhi the final attainment of absolute quietistic indifference and final cessation of all bodily or mental activity.

SAMÂDHIBALA 定力 lit. the power of tranquillity. One of the 5 moral powers (v. Bala), the power of ecstatic meditation. See under Samâdhi.

SAMÂDHÎNDRYA (Pâli. Samadhi indra) 定根 lit. the root of tranquillity. One of the 5 roots or organs (v. Indrya), the organ of ecstatic meditation (v. Samâdhi).

SAMADJÑA SAṂGHÂRÂMA 娑摩若僧伽藍 or. 明賢寺 lit. the monastery of the bright sage. An ancient vihâra 60 li W. of Kustana built for Samadjña (明賢 lit. the bright sage) who "by his supernatural faculties was

constantly shedding abroad a bright light."

SAMAKAN 颯秣建 or 撒馬兒罕 An ancient city and province of Bokhara, the present Samarkand in Lat. 39°56 N. Long. 66°50 E.

SAMANTABHADRA 普賢 lit. the wide spreading sage. A fabulous Bôdhisattva attending upon Ratnatêdjôbhyudgatarâdja and residing somewhere in the East. The special patron of those who study the Saddharma puṇḍarika. Many Dharaṇis are ascribed to him. He is one of the 4 great Bôdhisattvas of the Tantra school, with the attribute 大行 lit. great activity.

SAMANTA MUKHA DHÂRAṆÎ SÛTRA 普門陀羅尼經 A Dhâraṇî (q.v.) said to have been expounded by S'âkyamuni at Vâis'âli.

SAMANTA PRABHÂSA 普明 lit. wide-preading brightness. The name under which each of the 500 Arhats (q.v.) will reappear as Buddha.

SAMÂPATTI (Tib. Sñoms par hdjug pa) 三摩鉢底 explained by 欲入定 lit. striving to enter (the state of) quietism. A degree of abstract ecstatic meditation preparatory to the final attainment of Samâdhi (q.v.). This explanation is (like the Tibetan rendering) based on the derivation sama (indifference) âpatti (to arrive), and signifies therefore the process by which people may arrive at the perfection of indifference (Samâdhi). Southern Buddhists seem to differ here, for Clough defines samâpatti as "the result and enjoyment of superior perfection," and Turnour by "the enjoyment of abstraction (which is called Samádhi) or sanctification."

SAMATA or Samataṭa or Samôtaṭa 三摩呾吒 An ancient kingdom close to the sea at the mouth of the Brahmaputra.

SÂMAVÊDA or Sâmavêda sanhitâ 娑磨 or 平論 lit. the s'âstra of pacification, or 歌詠 lit. hymns and chants. The third portion of the Vêda, a sort of prayerbook with a collection of hymns to be sung by the choristers at public sacrifices. Chinese texts explain it to be "a description of national ceremonies of the 10 forms of music and military art."

SAMAYA (Tib. Dous) 三摩耶 explained by 短時 lit. a short period. General appellation of the different seasons of the year.

SAMBHÂVA 好城 lit. the good city. The realm in which Mahâbhidjñâdjñânâbhibhu is to appear as Buddha.

S'ÂMBÎ 商彌 An ancient kingdom on the southern slope of the Hindoo-koosh founded by refugees of the S'âkya family. The region near Chitral in Lat. 35°35 N. Long. 72°27 E.

SAMBÔDHI v. Bôdhi.

SAMBÔDHYANGA v. Bôdhyanga.

SAMBHÔGA or Sambûtta 三菩伽 An ancient richi of Mathurâ.

SAMBHÔGA KÂYA 三菩伽迦耶 or 報身 lit. the body of compensation (le corps don't les jouissances sont complètes. Julien). One of the 3 characteristic qualities (v. Trikâya) of every Buddha, a form of appearance which is in perfect accordance with and a due reward for his merits. It corresponds to the 3rd Buddhakchêtra (q.v.).

SAMDJAYA or Samdjayavâiratti 珊闍邪 or 珊闍夜毗羅胝 1., A king of Yakchas. 2., The heretical teacher of Mâudgalyâyana and S'âriputtra. One of the 6 Tîrthyas.

SAMDJÎVA 等活 or 更活 lit. resurrection. The first of the 8 large hot hells (v. Naraka) so called because every criminal there is after death forthwith reborn in the second hell (Dâlasûtra).

SAMDJÑA SKANDHA or Samdjñâna (Pâli. Saññâna Kkhandha. Singh. Sannyâ) 想 lit. thought, idea. One of the 5 Skandhas (q.v.), perception by means of the senses. Csoma difines it as "consciousness," Burnouf as "idea."

SAMGHA (Burm. Thanga. Tib. dGe bdun. Mong. Chubarak) 僧伽 or 僧 1., The assembly of priests, as such also called Bhikchu samgha (比丘僧), constituted by at least 4 priests, and empowered to hear confession, to grant absolution, to admit persons to holy orders etc. Their chairman is called Sthavira or Upâdhyâya. 2., The third constituent of the Buddhistic trinity (v. Triratna) a deification of the *communio sanctorum*, or the Buddhist church.

SAMGHA same as Asamgha.

SAMGHABHADRA 僧伽跋陀羅 or 衆賢 lit. the sage of the assembly. A learned priest of Cashmere, a follower of the Sarvâstivâdâh school, the author of many philosophical works.

SAMGHADÊVA 僧伽提婆 explained by 衆天 lit. the dêva of the assembly. A title of honour.

SAMGHÂDIS'ÊCHA (Singh. Samghadisêsa) 僧伽婆尸沙 A section of the Vinaya, a series of 13 commandments (regarding the two sexes and the mutual relations of priests) the violation of which is to be confessed before an assembly of at least 20 priests.

SAMGHAGÂRÂM v. Samghârâma.

SAMGHÂNANDI 僧伽難提 A prince of S'râvastî, who could speak when born, entered upon monastic life when 7 years old within his father's palace and retired to a cavern 12 years later. Discovered by Râhulata, he laboured as the 17th patriarch until he was transformed under a tree when his corpse proving immoveable was burned there.

SAMGHAPÂLA 僧伽婆羅 A Burmese priest who A. D. 506 introduced the first alphabet in

China for the transliteration of Sanskrit.

SAM̃GHÂRÂMA or Sam̃ghâgâram (Burm. Kium. Siam. Vat. Tib. dGon pa. Mong. Kiit or Ssümä) 僧伽藍摩 or 僧伽羅摩 or 僧伽藍 or 僧藍 or 伽藍 explained by 衆園 lit. the garden of the assembly, or by 僧房 lit. dwelling of priests. A monastery or nunnery; originally the term Sam̃ghârâma designated only the park surrounding a monastery but was afterwards transferred to the whole of the premises and interchanged as a synonyme with vihâra (q.v.).

SAM̃KÂS'YA (Pâli. Samkassa. Tib. Sgra chen) 僧迦舍 or 僧伽施 An ancient kingdom and city in Central India (v. Kapitha). The modern Samkassam, now a village 45 miles N.W. of Canouge (Lat. 27°3 N. Long. 79°50 E.).

SAM̃GHÂTA 衆合 lit. union of the assembly or 衆磕 lit. the clattering of the assembly. The 3rd of the 8 large hot hells (v. Naraka), formed by 2 ranges of mountains which continually clapping together squeeze the criminals into an unshapely mass. Life lasts there (corresponding to life in the heaven Yama) for 2,000 years but 24 hours there equal 200 years on earth.

SAM̃GHÂṬI (Singh. Sangalasivura Burm. Thingan. Siam. Languti. Mong. Majak) 僧伽胝 or 僧伽梨 or 僧伽黎 explained by 合 lit. united, or by 重 lit. composite, or by 重雜衣 lit. a robe made up of various pieces. The double or composite robe, part of a priest's attire, reaching from the shoulders to the knees and fastened round the waist. It is often confounded with Kachâya.

SAM̃KAKCHIKÂ (Mong. Jeke Majak) 僧脚崎 or 僧祇支 or 僧脚差 or 僧祇. The same as Uttarâsam̃ghâti (q.v.).

SÂM̃KHYA (Pâli. Sañkha) 僧企耶 or 僧佉 or 數論 lit. treatises on numbers, explained by 說二十五諦義者 lit. discourses on the meaning of the 25 principles. This explanation refers to the 24 elements of nature and to the spiritual element (Purucha) which with their modifications through the 3 Guṇas (求那 or 塵) lit. atoms of dust form the principal factors of the so called Sâm̃khya system. This atomistic school founded by Kapila a few centuries before S'âkyamuni teaches the eternity of self-transforming nature or Pradhâna (自性) and the eternity and multiplicity of human souls (v. Purucha).

SÂM̃KHYÎKAS 數論外道 lit. heretics (who study) the treatise on numbers, or 遍計 lit. general application of numbers. The followers of the Sâm̃khya school.

SAM̃MATÎYAS or Sam̃matah 三彌底 or abbrev. 彌底 or 正

量部 lit. the school of true measures. Followers of the Hinâyâna school whose sect split into three branches called Kâurṇkullakâḥ, Âvantikâḥ and Vatsiputtrîyâḥ.

SAMÔTAṬA v. Samataṭa.

SAMPAHA 三波訶 Another name for Malasa.

SAṂSKÂRA 行 lit. action. This is not a translation of the metaphysical term Saṃskâra (lit. illusion) but a substitution of the ethical term Karman which in the theory of the 12 Nidânas corresponds to Saṃskâra. The latter is variously defined as illusion (Hodgson), notion (Csoma), idea (Goldstücker) and discrimination (Hardy).

SAMVADJI 三代恃 Another name for Vridji.

SAMVARṬṬA KALPA (Pâli. Saṃvaṭṭa kappa. Mong. Ebderekoi Galab) 壞刧 or 滅刧 lit. the kalpa of destruction. The period of destruction to which every universe is subject (v. Kalpa) is on account of its length of duration called a Mahâkalpa (q.v.), and includes 46 small kalpas or interim kalpas during the first 7 of which the world up to the first Dhyâna (inclusive) is assailed by fire, in the 8th kalpa water covers the world up to the 2nd Dhyâna (incl.), then follow again 7 kalpas of gradual destruction by fire, then again a deluge of water for 1 kalpa, and so on until the 64th kalpa in which a great wind finishes the work of destruction which includes the whole universe with the only exception of the undestructible 4th Dhyâna. Consequently fire is at work for 56 small kalpas, water during 7 small kalpas and wind during 1 small kalpa.

SAṂVARṬṬATTHÂHI KALPA (Pâli. Sanvattatthâhi kappa. Mong. Choghossun Galab) 增滅刧 lit. the increasing (period of a) small kalpa of destruction. Each of the 64 small kalpas which form 1 Saṃvartta kalpa is like all other interim kalpas (別刧) opened by a period of increase (Saṃvarṭṭatthâhi) during which time the destructive forces at work gain in intensity. It is followed by a period of decrease (減滅).

SAMYAGÂDJÎVA (Pali. Sammâdjiva. Singh. Samyakajiwa) 正業 lit. correct profession, explained by 乞食 lit. (the profession of) a religious mendicant. One of the As'thânga mârga, a characteristic of the state of Arhat, implying the renouncing of all worldly professions and the choosing of monastic life. See Bhikchu.

SAMYAGDRICHṬI (Pâli. Sammâdiṭṭhi. Singh. Samyak drishti) 正見 lit. correct view, explained by 能見眞理 lit. the faculty to discern the truth. One of the As'thânga mârga, an indispensable attribute of an Arhat,

the power to distinguish truth and error, virtue and vice, implying strict orthodoxy.

SAMYAGVÂK (Pâli. Sammâvâtchâ. Singh. Samyak wachana) 正語 lit. correct speech, explained by 言無虛妄 lit. the faculty of) speaking neither nonsense nor falsehoods. The 3rd of the 8 characteristics of Arhatship (v. As'thânga mârga), the faculty of rendering precisely and echo-like every sound, word or sentence uttered in any universe.

SAMYAGVYÂYÂMA (Pâli. Sammâvâyâmo. Singh. Samyak wyayama) 正精進 lit. correct energy, explained by 修行無間 lit. ceaseless practice of asceticism. One of the As'thânga mârga, one of the qualities of an Arhat, one of the 6 Pâramitâs (q.v.).

SAMYAKKARMÂNTA (Pâli. Sammâkammânta.) 正命 lit. correct life, explained by 專修淨法 lit. strict observance of pure principles. One of the As'thânga mârga, a necessary pre-requisite of every Arhat, the faculty of conducting oneself in every circumstance with perfect honesty and virtue.

SAMYAKPRAHÂNA (Pâli. Sammâpradhâna. Singh. Samyak pradhâna) 四正勤 lit. 4 perfect exertions. One of the 37 Bôdhipakchika dharma (q.v.), or the effort 1., after the birth of evil to cause it to be stopped for ever (已生之惡令永斷), 2., before the birth of evil to cause it never to be born (未生之惡令不生); 3., before the birth of merit to cause its birth (未生之善令生); 4., after the birth of merit to cause its increase and development (已生之善令增長).

SAMYAKSAMÂDHI (Pâli. Sammâsamâdhi. Singh. Samyaksamâdhi) 正定 lit. correct tranquillity, explained by 一心眞空 lit. the whole mind truly annihilated. The last of the As'thânga mârga, the highest achievement of an Arhat, a degree of ecstatic meditation (v. Samâdhi) which implies complete indifference and self-inanition.

SAMYAKSAMBÔDHI v. Anuttara samyak sambôdhi.

SAMYAK SAMBUDDHA (Pâli. Sammâsambuddha) 三藐三佛陀 explained by 正徧知 lit. correct equal knowledge. The 3rd of the 10 titles of S'âkyamuni. An epithet given to every Buddha.

SAMYAKSAMKALPA (Pâli. Sammâsamkappa. Singh. Samyak kalpanâwa) 正思惟 lit. correct thoughts, explained by 心無邪念 lit. a mind free from wicked reminiscences. One of the As'thânga mârga, a characteristic of every Arhat, implying absence of hesitation and doubt, and purity of will and purpose.

SAMYAKSMRITI (Pâli. Sammâsati. Singh. Samyaksihi) 正念

lit. correct memory, explained by 專憶善法 lit. bent on keeping in mind the good law. One of the As'thâṅga mârga, a qualification for Arhâtship, implying correct religious principles and judgment.

SAMYUKTÂBHIDHARMA S'ÂSTRA 雜阿毗達磨論 A philosophical work by Dharmatrâta.

SAMYUKTÂGAMA v. Âgama.

SAMYUKTASAÑTCHAYA PIṬAKA 雜集藏 lit. collection of miscellaneous pieces. A section of Buddhistic literature, miscellaneous extracts from the canon.

S'AṆAKA 商那迦 A plant from the fibres of which the robes for Buddhist priests were woven.

S'AṆAKAVÂSA or S'aṇavâsa or S'aṇavasika (Singh. Sambhûta Sânavâsika) 商那迦縛娑 or 商諾縛娑 or 商那和修 explained by 自然服 lit. willing to serve. 1., A younger brother of Ânanda. 2., The 3rd patriarch, a native of Mathurâ, a Vâis'ya who was in his mother's womb for 6 years. His birth had been predicted by S'âkyamuni to take place 100 years after the latter's entrance into Nirvâṇa. At the moment of his birth a S'aṇaka plant sprouted suddenly up, whence he derived his name. A Tibetan tradition identifies him with Yas'as the leader of the II Synod, and this is confirmed by the Mahâvânso mentioning Sambhûta Sânavâsika in connection with the same synod.

S'ANAIS'TCHARA 賒乃以室折羅 explained by 土星 lit. the land-constellation (*i.e.* Saturn). A name of Sani the Hindoo regent of the planet Saturn, identified with the planet itself.

SAÑDJAYA v. Samdjaya.

SAÑDJÑÂNA v. Samdjñâna.

SAÑGA v. Samgha.

SAÑGALA v. S'âkala.

SAÑGHANANDI v. Samghanandi.

SAÑGHAGÂRÂM or Sañgaraṇa v. Samghârâma.

SAÑGHÂṬI v. Samghâṭi.

SANIRÂDJÂ 珊尼羅闍 A river of Udyâna.

SAÑKAKCHIKA v. Samkakchika.

SAÑSÂRA (Singh. Sangsâra) 輪迴 lit. the turning back of the wheel, explained by 生死大海 lit. the great sea of life and death. Human existence as subject to transmigration.

SANYADATTA v. Kanakamuni.

SANSKRITA 梵 or 梵字 lit. the characters of Brahmâ, or 天竺語 lit. the Indian language. Sanskrit (lit. *con-structus*, symmetrically formed) is the classical language of the Hindoos, introduced by the Aryan immigrants, but though a real language—probably never spoken in its most perfect and systematized form by the mass of the people. It was more the accomplishment of the learned (the Brahmans) whilst the common people spoke a form of Sanskrit deteriorated by the in-

fluence of aboriginal and provincial dialects into Prakrit a specimen of which Pâli (q.v.) is. The more ancient Chinese translations of Buddhistic classics seem to have been derived from Pâli texts, the more modern ones appear to be based on Sanskrit originals. Hiuentsang who seems to have studied Sanskrit (about 635 A.D.) in the Pundjab, found little difference between Sanskrit and Prakrit. The first alphabet for the transliteration of Pâli or Sanskrit into Chinese was introduced by Dharmarakcha (曇摩羅察 explained by 法護 lit. guardian of the law) who is sometimes called "the Bôdhisattva from Tukhâra (月支菩薩) and who laboured in China 267—313 A.D. It consisted of 41 characters. Another alphabet of 42 characters was introduced in China A.D. 291 by Môkchala (q.v.), one of 42 characters by Kumâradjîva (397—415 A.D.), another of 42 characters was brought to China A.D. 419 by Buddhabhadra (佛馱跋陀羅 explained by 覺賢 lit. the intelligent sage) a native of Kapilavastu and descendant of Amritôdâna. An alphabet of 50 characters was introduced in China A.D. 506 by Saṃghapâla (q.v.), one of 43 characters by Hiuentsang A.D. 645 (v. Mahâyâna dêva), one of 42 characters by Divakara (地婆訶羅 explained by 日照 lit. sun beam) a native of Central India who laboured in China 676—688 A.D. Again an alphabet of 42 characters was set up by S'ikchananda (q.v.) A.D. 695, one of 42 and one of 50 characters by Amôgha (q.v.) 733 A.D. The confusion occasioned by the existence of so many different alphabets was increased by several Chinese emperors who sanctioned alphabets of their own adoption, as for instance Jên tsung (A.D. 1,031) K'ang hi (A.D. 1,662) and K'ien lung (A.D. 1,750).

SAÑVARTṬA v. Saṃvarṭta.

SAPTA BUDDHA 七佛 lit. 7 Buddhas. Seven ancient Buddhas, 6 of whom were fore-runners of the historical founder of Buddhism. If they are not altogether fictitious personages, they may be considered an expression of the historic fact that Buddhism or something like it existed long before S'âkyamuni, who perhaps merely popularized and put into the form of a dogmatic and ecclesiastical system ideas and doctrines which had been promulgated centuries before him. Particulars see under Vipas'yin, S'ikhin, Vis'vabhû, Krakutchanda, Kanakamuni, Kâs'yapa and S'âkyamuni.

SAPTA RATNA, 七寶 lit. 7 precious things. 1., The insignia of a Tchakravartti's office, enumerated as follows: 1., 金輪 a golden discus, 2., 玉女 concubines, 3., 馬 horses, 4., 象 elephants, 5.,

主藏神 guardians of the treasury, 6., 主兵臣 soldiers and attendants, 7., 如意珠 the Maṇi (q.v.). 2., For another series of Sapta Ratna, not necessarily belonging to a Tchakravartti, see Suvarṇa, Rûpya, Vâidurya, Sphaṭika, Rôhitamukti, As'magarbha and Musâragalva.

SAPTA RATNA PADMIVIKRÂMIN 蹈七寶華 lit. one who steps on 7 precious lotus flowers. The name which Râhula bhadra will assume as Buddha.

SAPTA TATHÂGATA 七如來 lit. 7 Tathâgatas (q.v.). In many Buddhistic temples there is a heptagonal stone pillar about 5 feet high, called 七如來寶塔 lit. the precious dagôba of the 7 Tathâgatas. The names of the latter are inscribed on the sides of the pillar, one on each side, as follows: 阿彌陀 (v. Amitâbha), 甘露王 (v. Amritôdanarâdja), 離怖畏 (v. Abhayamdada), 廣博身 (v. Vyâsa), 妙色身 lit. a body of wonderful colour or form, Ghocha rûpa kâya (?), 寶勝 (lit precious conqueror, Ratna djina?) and 多寶 (v. Prabhûta ratna). These seven personages seem to have been arbitrarily chosen as a Buddhistic substitute for the 7 ancient Richis of the Brahmans.

S'ARADÂ 盛熱 lit. overwhelming heat. A season of the year, extending from the 16th day of the 3rd Chinese month to the 15th day of the 5th month.

S'ARAKÛPA 箭泉 lit. the arrow-fountain. A spring of mineral water (near Kapilavastu) laid open by an arrow shot from S'âkyamuni's bow.

S'ARAṆA GAMANA (Pâli. Saranagamana. Burm. Tharanâgon) v. Trîs'araṇa.

S'ARAVATÎ v. S'râvastî.

SARCHAPA 芥子 lit. a grain of mustard (*Sinapis dichotoma*). A measure of length, the 10,816,000th part of a Yôdjana.

SARDJARASA 薩闍羅娑 A kind of gum.

S'ÂRIKÂ or S'âri or Sâla 奢利 or 舍利 or 舍羅 explained by 鶖鷺鳥 a long legged bird. The wife of Tichya, mother of S'âriputtra, famous for the beauty and strength of her eyes which were compared with those of a bird called S'âri (gracula religiosa). Hence her name.

S'ÂRIPUTTRA or S'ârisuta or S'âradvatiputtra (Pâli. Sariputta. Singh. Seriyut. Burm. Tharipatra. Tib. Sharü-bu or Saradwatü bu or Nid rghial) 奢利富多羅 or 奢利補怛羅 or 舍利弗多羅 or 舍利弗 or 舍利子 lit. the son of S'âri, or 鶖鷺子 lit. son of a long legged bird, or 身子 lit. son of the body (v. s'arîra). One of the principal disciples of S'âkyamuni, the most learned and ingenious of them, whence he received the

title 智慧 lit. knowledge and wisdom. He is also quoted as S'âkyamuni's "right hand attendant." He was born according to Fahien in "the hamlets of Nara" (那羅聚落 Nâlandagrâma ?) according to Hiuen tsang in Kâlapinâka (q.v.). His name is derived from that of his mother S'ârikâ (q.v.). His father was Tichya, whence he is sometimes called Upatichya. Several S'âstras are ascribed to his authorship, and the followers of the Abhidharma look upon him as their founder. He died before S'âkyamuni, but will reappear in Viradja during the kalpa Mahâratnapratimandita as Buddha Padmaprabha.

S'ARÎRA (Pâli. Sarira. Mong. Sharil) 設利羅 or 舍利 or 實利 explained by 身 lit. body, or by 骨分 lit. particles of bones, or by 堅固 lit. firm. Bodily relics of any saint, the remains of the corpse gathered after cremation, usually of while or reddish colour and small size. They are objects of veneration, and preserved in Stûpas (q.v.). They are also called Dhâtu or elements (馱都 or 頭陀 explained by 堅實 lit. firm and essential).

SARPAHRIDAYA TCHANDANA v. Tchandanéva.

SARPÂUCHADHI SAMGHÂRÂMA 薩裒殺地僧伽藍 or 蛇藥伽藍 lit. the monastery of the snake-medicine. An ancient vihâra in Udyâna built on the spot where S'âkyamuni in one of his former Djâtakas (when he was Indra) appeared in the form of an immense snake the flesh of which eaten by the people at once removed the famine and epidemic disease by which they were stricken.

SARVABUDDHASAMDARS'ANA 現一切世間 lit. (a realm which) appears in every universe. Name of the realm in which Mêghadundubhisvara râdja lived.

SARVADA 薩縛達 explained by 一切施 lit. one who gives away all (in charity). One of the former Djâtakas of S'âkyamuni when he out of charity resigned his kingdom and his personal liberty and became a Bôdhisattva.

SARVADJÑA 薩婆若 explained by 一切智 lit. universal knowledge. The highest degree of intelligence which S'âkyamuni obtained the moment when he became Buddha.

SARVADJÑÂDÊVA 薩婆愼若提婆 explained by 一切智天 lit. dêva of universal knowledge. A title of honour, an epithet given to every Buddha.

SARVALÔKABHAYÂSTAMBHITA VIDHVAMSANAKARA 壞一切世間怖畏 lit. one who destroys the fears of all worlds. A fabulous Buddha, whose realm is placed N.E. of our universe, an incarnation of the 15th son of Mahâbhidjñâdjnânâbhibhu.

SARVALÔKADHÂTÛPADRAVÔDVÊGA PRATYUTTÎRṆA 度一切世間苦惱 lit. one who redeems men from the misery of all worlds. A fictitious Buddha who dwelled W. of our universe, an incarnation of the 10th son of Mahâbhidjñâdjñânâbhibhu.

SARVAPUṆYA SAMUTCHTCHAYA 集一切功德 lit. the accumulation of all merits and virtues. A fanciful degree of ecstatic meditation (v. Samâdhi).

SARVARUTAKÂUS'ALYA 解一切衆生言語 lit. the interpretation of all sounds and utterances of all living beings. A fictitious degree of Samâdhi (q.v.).

SARVARTTHASIDDHA or Siddhârtha or Arthas'iddhi (Pâli. Siddhâttha. Burm. Thêddhat) 薩婆曷剌他悉陀 or 薩婆悉多 or 悉達 explained by 一切義成 lit. the realisation of all the meanings sc. which were attributed to the various miracles that happened at the moment when S'âkyamuni (q.v.) was born. The first name given to the latter.

SARVASATTVA PÂPADJAHANA 一切衆生離諸惡趣 lit. the departure of all living beings from the evil paths (v. Mârga) sc. of transmigration. An imaginary degree of ecstatic meditation (Samâdhi).

SARVASATTVA PRIYADARS'ANA 一切衆生喜見佛 lit. the Buddha at whose sight all beings rejoice. 1., A fabulous Bôdhisattva who destroyed himself by fire, and, when reborn again, intentionally burnt both his arms to cinders which suicidal acts are (in the Saddharma puṇḍarika) called the highest sacrifice a man could offer! He was reborn in S'âkyamuni's time as Bhâichadjyarâdja. 2., The name under which Mahâprâdjâpatî is to be reborn as Buddha.

SARVASATTVATRÂTÂ 救一切 lit. one who saves all (creatures). A certain Mahâbrahmâ who appeared from the East to worship Mahâbhidjñâdjñânâbhibhu.

SARVASATTVÂUDJÔHÂRÎ 一切衆生精氣 lit. the quintessence of all living beings. A certain Rakchasî.

SARVÂSTIVÂDÂḤ 薩婆多 or 一切有部 lit. the school of all beings. A branch of the great Vâibhâchika school, asserting the reality of all visible phenomena and claiming the authority of Râhula. About 200 years after S'âkyamuni it split into the following 5 subdivisions, which of all the 18 schools (十八部) known to Chinese Buddhists are considered the most important ones: 1., Dharmaguptâḥ (空無得 lit. Dharma without virtue, or 法蜜 lit. the mysteries of the law); 2., Mûlasarvâstivadâḥ (一切有根本 lit. root and origin of all beings); 3., Kâs'yapiyâḥ (q.v.); 4., Mahis'âsakâḥ (q.v.); 5., Vâtsiputtrîyâḥ (q.v.).

S'AS'ÂÑKARÂDJA 設賞迦 or 月王 lit. king of the moon (S'as'in). A king of Karṇa suvarṇa, who tried to destroy the sacred Bôdhidruma. He was dethroned by S'îlâditya.

S'AS'IKÊTU 名相 lit. the figures of names. The name under which Subhûti (q.v.) will be reborn as Buddha.

S'AS'ÎN see under Sakchi.

S'AS'ÔRNA 一兎毛塵 lit. an atom of dust on a hare's hair. A measure, the 22,588,608,000th part of a Yôdjana.

S'ÂSTÂ DÊVAMANUCHYÂNÂM 天人師 lit. master of dêvas and men. One of the 10 titles of Buddha.

S'ÂSTRAS 論 lit. discourses. A section of Buddhistic literature, philosophical works in contradistinction from works on the Vinaya and from Sûtras.

SATTÂDHIKARAṆA SAMATHÂ (Pâli) 七滅諍法 lit. seven laws abolishing disputes. A section of the Vinaya, consisting of 7 rules which are to prevent all dispute among the priests.

S'ATADRU 設多圖盧 1., An ancient kingdom of Northern India, noted for its mineral wealth. Exact position unknown. 2., The river Sutlej, a tributary of the Indus.

S'ATAMANYA (Tib. Bryya by in) 能作 lit. mighty in deeds. An epithet of Indra.

S'ATAPARṆA (Singh. Rukkattana) 車帝 lit. ruler of the carriage. A cavern near Râdjagriha in which the first synod held its sessions (543 B. C).

S'ATAS'ÂSTRA 百論 lit. 100 discourses, and S'atas'âstra vâipulya 廣百論 lit. enlargement of 100 discourses. Two editions of a philosophical work by Dêva Bôdhisattva.

SATATASAMITÂBHIYUKTA 常精進 lit. constant energy. A fictitious Bôdhisattva to whom S'âkyamuni addressed an enumeration of blessings to be showered upon those who study the Saddharma puṇḍarika.

SATRUCHNA v. Sutrichna.

SATTVAKACHÂYA 衆生濁 lit. the corruption of all living beings. An epoch in which all beings degenerate.

SÂUTRÂNTIKAS (Pâli. Suttavâdâ) 經部 lit. the Sûtra-school, explained by 惟有一經藏 lit. those who have but one Sûtra Piṭaka. An atomistic school founded "about 400 years after the Nirvâṇa" by Kumâralabdha. It rejected the authenticity of the S'âstras (the Abhidharma) and adopted Pûrṇamâitrâyaṇiputtra as its patron saint.

SEMENGHÂN v. Hrosminkam.

SIDDHA KALPA v. Vivartta kalpa.

SIDDHÂRTA or Siddha v. Sarvârthasiddha.

SIDDHAVASTU 悉曇章 lit. the chapter Siddha. The first chapter of the Fan tchang (梵章) a syllabary in 12 parts attributed to Brahmâ.

S'ÎGHRABUDDHA 明敏 lit. bright intelligence. A famous priest of the Nâlanda monastery.

S'IKCHANANDA 實叉難陀 explained by 學喜 lit. the pleasures of study. A native of Kustana who (695 A. D.) introduced an alphabet in China for the transliteration of Sanskrit.

S'IKCHÂPADA (Pâli. Sikkhâpada) 十戒 lit. 10 precepts. A series of rules for novices, the violation of which constitutes the Das'âkusala (十惡 lit. 10 evils). Particulars see under 1., Pâṇâtipâtâ, 2., Adinnâdânâ, 3., Abrahma tchariyâ, 4., Musâvâdâ, 5., Surâmêrêyya madjdjapamâdaṭṭhânâ, 6., Vikâlabhôdjanâ, 7., Natchtchagîta vâdita visûkadassanâ, 8., Mâlâghanda vilêpana dhârana mandana vibhûsa naṭṭhânâ, 9., Utchtchasayanâ mahâsayana, 10., Djâtarûpa radjatapaṭiggahanâ. See also under Pantcha vêramaṇî.

S'IKHIN 尸棄 or 式棄 explained by 火 lit. fire (s'ikhâ lit. flame). 1., The 999th Buddha of the preceding kalpa, the 2nd of the Sapta Buddha, said to have been born in 光相城 (Prabhadvadja ?) as a Kchattriya. Human life lasted then 70,000 years, and 250,000 persons were converted by him. 2., A Mahâbrahma who came from above to worship Mahâbhidjñâdjñânâbhibhu.

SÎLA 尸羅 or 尸 The second Pâramitâ (q.v.), moral purity, perfect compliance with all the rules of the Vinaya, strict observance of the 三業 three duties (Trividha dvara) *i.e.* purity of body (身), speech (口) and mind (意).

S'ILÂ (Tib. Chel) 試羅 explained by 玉 a jewel. A precious stone, probably coral. In the compound S'añgka s'ilâ it signifies mother of pearl.

S'ÎLABHADRA 尸羅跋陀羅 explained by 戒賢 lit. the sage of morality. A famous priest of Nâlanda, the greatest scholar of his time (A.D. 625), the favourite teacher of Hiuentsang.

S'ÎLADITYA 尸羅阿迭多 explained by 戒日 lit. the sun of morality. A brother of Râdjavarddhana, who under the auspices of Avalôkitês'vara became king of Kanyâkubdja (A. D. 600) and conquered the whole of India and the Pundjab. He was the most liberal patron of Buddhism, re-established the Mahâmokchaparichads, built many Stûpas and specially favoured S'ilabhadra and Hiuen-tsang.

S'ILPASTHÂNA VIDYÂ S'ÂSTRA 巧明 or 功明 lit. illustration of handicrafts, or 功巧論 lit. the s'âstra of mechanics, or 術數 lit. mechanics and arithmetic. One of the 5 luminaries (五明) a work said to treat on "arts, mechanics, the dual principle (male and female) and on the calendar."

SIÑHA v. Simhala

SIM̃HADHVADJA 師子相 lit. the figure of a lion. A fictitious Buddha residing S. E. of our universe, an incarnation of the 3rd son of Mahâbhidjñâdjñânâbhibhu.

SIM̃HAGHÔCHA 師子音 lit. a lion's voice. A fictitious Buddha of an universe situated S. E. from ours. An incarnation of the 4th son of Mahâbhidjñâdjñânâbhibhu.

SIM̃HAHÂNU (Pâli. Siñhahâna kabânâ. Singh. Singhahanu. Tib. Sengghe hghram. Mong. Oghadjitou arsalan) 獅子頰王 lit. a king with a lion's cheekbones. The paternal grand-father of S'âkyamuni, a king of Kapilavastu, whose four sons were S'uddhôdana, S'uklôdana, Drônôdana and Amritôdana.

SIM̃HALA 僧伽羅 1., A son of Sim̃ha (僧訶 or 僧伽 explained by 師子 lion) a merchant in India. Ship-wrecked on Ratnadvîpa (q.v.) with 500 other merchants, he got ensnared by sirens (Rakchasis) but was saved by a magic horse. One Rakchasî followed him however to India and killed the king of Sim̃hala's native country. Sim̃hala succeeded to the throne, led an army to Ratnadvîpa (Ceylon), and slew the Rakchasîs. 2., The kingdom founded by Sim̃hala, commonly quoted as 師子國 the kingdom of the lion (Sim̃ha), *i. e.* Ceylon.

SIM̃HANÂDA 師子吼 lit. the howl of the lion. A sacred phrase designating "preaching." As a lion's howl makes all animals tremble, subdues elephants, arrests birds in their flight and fish in the water, thus Buddha's utterances upset all other religions, subdue all devils (Mâra), conquer all heretics, and arrest all the misery of life. See S'âkyasim̃ha.

SIM̃HAPURA 僧伽補羅 An ancient province (and city) of Cashmere, probably the modern Simla in Lat. 31°6 N. Long. 77°9 E.

SIM̃HARAS'MI 師子光 lit. the light of the lion. A learned opponent of the Yôgâtchâra school who lived about 630 A. D.

SIM̃HÂSANA 師子之座 lit. the lion's throne, or 師子牀 lit. the lion's couch. A throne, supported by carved lions, the insignia of royalty.

SIM̃HATCHANDRÂ 師子月 lit. the moon of the lion. A certain Bhikchunî converted by Sadâpâribhûta.

SINDHU (Tib. Sindhou. Mong. Sidda or Childa) 信度 or 辛頭 or 信河 explained by 驗河 lit. the river of verification. 1., The Indus, now called Sanpu, said to rise from the Anavatapta lake (according to Hiuen-tsang from the Sirikol in Lat. 38°20 N. Long. 74 E.) through an outlet in the West called "the mouth of the golden elephant" and after having flown once all round the lake to flow into the S. W. ocean. 2., An ancient kingdom (Sindh or Sindhi) with the capital Vitcha-

vapura (q.v.), said to have often been visited by S'âkyamuni.

SINDHUPARA 辛頭波羅香 A kind of perfume, described as "a fragrant plant, which grows on the banks (para) of the Indus (Sindhu)."

SIRÎSA 尸利沙 A species of acacia, the *mimosa siricha* (Roxburgh).

S'IS'UMARA 失收摩羅 or 室獸摩羅 explained by 鰐 lit. a crocodile. The *delphinus gangeticus* (Julien). See under Khumbîra.

S'ÎTÂ (Tib. Sida. Mong. Chida) 私多 or 悉陁 or 私陁 or 徙多 explained by 冷河 lit. the cold river. An eastern outflux of the Anavatapta lake which issues through an aperture shaped like the mouth of "a diamond lion," and after having once made the round of the lake loses itself in the earth but reappears again on the Âs'makûṭa mountains as the source of the river Hoangho and empties itself into the eastern ocean. According to Hiuentsang however it is the northern outflux of the Sirikol lake (Lat. 38°20 N. Long. 74 E.) now called Yarkand daria, flows into lake Lop, thence underneath the desert Gobi, and reappears as the source of the Hoangho.

S'ÎTAVANA 寒林 lit a cold forest. A cemetery. See S'mas'ânam.

S'IVA v. Mahês'vara.

S'IVIKA 尸毗伽 One of S'âkyamuni's former Djâtakas (*i.e.* forms of preexistence) when he was a Bôdhisattva.

SKANDHA (Pâli. Khanda. Tib. Gou lang) 塞建陀 or 五蘊 lit. 5 bundles, or 五陰 lit. 5 psychological constituents (sc. of human nature), or 五衆 lit. 5 aggregates. Five attributes of every human being, enumerated as follows: 1., form v. Rûpa, 2., perception v. Vêdanâ, 3., consciousness v. Samdjñâ, 4., action v. Karman, 5., knowledge v. Vidjñâna. The union of these 5 attributes which are considered as abstract qualities and yet as forming the real constituents of every personality dates from the moment of birth. Their full maturity brings on death (v. Djarâmarana).

SKANDHILA 索建地羅 A native of Cashmere, author of the Vibhâchâprakaranapâda s'âstra.

S'LOKA or Anus'ṭubh 輸盧迦波 or 輸盧迦 or 首盧 or 室路迦 with the note "32 characters form 1 s'loka." The commonest of all Sanskrit metres, especially used in the great epic poems. It consists of 4 half-lines of 8 syllables, or 2 lines of 16 syllables each. Chinese commonly identify it with Gâthâ.

S'MAS'ÂNAM 尸摩賒那 A burialground. See S'itavana.

SMṚITI (Pâli. Sati. Singh. Smirti) 念 lit. recollection. One of the 5 Bala, the power of memory. (Smritibala). One of the 7 Bôd-

hyañga, explained by 思惟所修 lit. the action of thought and reflection.

SMRITÊNDRIYA (Pâli. Satîndriya. Singh. Sati indra) 念根 lit. the root of memory. One of the 5 Indriya, the organ of memory.

SMRITYUPASTHÂNA (Pâli. Satara satipatthâna. Burm. Thatipathân) 四念處 lit. 4 dwellings of memory. One of the 37 Bôdhipakchika dharma, comprehending 4 objects on which memory should dwell (處). Particulars see under Kâyasmrityupasthâna, Vêdanâsmrityupasthâna, Tchittasmrityupasthâna and Dharmasmrityupasthâna.

SOMA or Somanâ (Tib. Snama) 蘇摩 or 蘇摩那 or (incorrectly) 摩羅 explained by 悅意花 lit. the flower which exhilarates (su) the mind (mana), or by 華鬘 lit. headgear of flowers. 1., The lunar genius (*Deus Lunus*), a synonyme for Tchandra. Soma dêva (蘇摩提婆 or 月天 lit. the dêva of the moon) stands therefore for Tchandradêva. 2., A plant particularly influenced by the moon, and sacred to Indra, the juice being especially used at brahmanic sacrifices. Modern Brahmans identify it with the *Asclepia acida* or *Cynanchum viminale*, others with the *Ampelus* the vine of Bacchus, others with the *Sarcostema viminalis* (Lassen) or with the tree Gogard (Windischmann) or with the *Triticum aestivum* (Roxburgh)

SONAGHIRI v. Suvarṇaghiri.

SPARS'A 觸 lit. (the sense of) touch. One of the 12 causes of existence (v. Nidâna), sensation. See also Pôṭṭhabba.

SPHÂṬIKA 塞頗胝迦 or 婆致迦 or 頗胝 or 頗黎 explained by 白珠 white pearls, or by 水玉 water crystal, with the note "found in rock caverns where a drop of water is petrified in the course of 1,000 years into a crystal." The 4th of the Sapta Ratna, noted for transparency and splendour, rock crystal.

SPHÎTAVÂRAS 雪蔽多伐剌祠 A city of Kapis'a situated "40 li from the capital." See Aruṇa

S'RADDHÂBALA (Pâli. Sadâbala. Singh. Sardhâwa bala) 信力 lit. the power of faith. One of the 5 Balas, the moral power of faith.

S'RADDÊNDRIYA (Pâli. Saddindriya. Sardhâwa Indra) 信根 lit. the root of faith. One of the 5 Indriya, the organ of faith.

S'RAMAṆA (Pâli. Samana. Burm. Phungee. Tib. Dge sby ong) 舍羅摩拏 or 沙迦懣曩 or abbrev. 沙門 or 桑門 explained by 出家人 lit. a man who has separated himself from his family, or by 勤勞 lit. one who makes painful efforts (from the root s'ram lit. to tire), or by 止息 lit. one who stops the breath (*i. e.* passion), or by 息心 lit. one who quits his heart (from

the root sam lit. to quiet). 1., Ascetics of all denominations, Brahmanic and Buddhistic hermits, the Sarmanai or Samanaioi or Germanai of the Greeks, perhaps identical also with the Tungusian term Saman or Shaman. 2., General designation for Buddhistic monks and priests who "have left their families and quitted the passions," the Semnoi of the Greeks.

S'RÂMAṆÊRA (Pâli. Sâmanêra. Singh. Sâmanêro Ganinnanse. Siam. Samanen or Nenor Luksit. Burm. Scien. Tib. Bandi Mong. Schabi or Bandi) 室羅末尼羅 or 沙彌 explained by 勤策男 lit. a man of energy and zeal; and S'ramaṇêrîka 室羅摩拏理迦 or 沙尼 explained by 勤策女 lit. a woman of energy and zeal. The religious novice, male or female, who has vowed to observe the S'ikchâpada.

S'RÂVAKA (Pâli. Sâvako. Singh. Srâwaka. Tib. Nan thos. Mong. Scharwak) 聲聞 lit. (those who) listen to the utterances (sc. of Buddha). 1., General designation of all the personal disciples of S'âkyamuni, the foremost of whom are called Mahâs'râvakas. 2., The first (lowest) degree of saintship, also looked upon as one of the 3 means of conveyance to Nirvâṇâ (v. Triyana). In this sense the S'râvaka is compared with a hare (兎) crossing Sañsâra by swimming on the surface *i. e.* practising but the elementary virtues, and comprehending but the surface of the doctrines.

S'RÂVAṆA 室羅伐拏 The hottest month of summer, corresponding to the time from the middle of the 5th to the middle of the 6th Chinese months.

S'RÂVASTÎ or S'arâvatî (Pâli. Sâvatthî. Singh. Sewet. Burm. Thawatthi. Tib. Njandu jodpa or Mñan yod. Mong. Sonoschoyabui) 室羅筏悉底 or 室羅筏 or 舍婆提 or 舍衛 explained by 聞物城 lit. the city where one hears of (precious) things, or by 好道 lit. good conduct, or 豐德 lit. prolific virtue, or by 仙人住處 lit. the dwelling of the richi (S'râvasta), with the note "it is also called Kôsala." An ancient kingdom 500 li N.W. of Kapilavastu, therefore near the upper course of the Rapty (*i. e.* S'arâvati ?). The city of the same name, once a favourite resort of S'âkyamuni, was in 600 A.D. a deserted ruin, and (according to Hiuentsang) situated near Sirkhee (Lat. 28°35 N. Long. 81°52 E.). Fahien places it near Fuzabad (Lat. 26°47 N. Long. 82°3 E.).

S'RÎ (Tib. Dpal) 尸利 or 室利 explained by 吉祥 lit. lucky omen. 1., A title given to many deities, also used as a prefix or suffix to many names. 2., An abbreviation for Mañdjus'rî.

S'RÎDÊVA 室利提婆 explained

by 吉祥天 lit. the dêva of lucky omen. A title of Mahês'-vara.

S'RÎGARBHA 德藏 lit. the treasury of virtue. A Bôdhisattva, also called Vimalanêtra.

S'RÎGUPTA 室利毱多 or 勝密 lit. (one who) conquers mysteries. An enemy of S'âkyamuni, whom he tried to kill by fire and poison.

S'RÎKCHÊTRA 室利差呾羅 An ancient kingdom near the mouth of the Brahmapnttra. Its capital was probably the modern Silhet (S'rîhdtta) in Lat. 2·1°59 N. Long. 91¹52 E.

S'RÎKRÎTATÎ 室利訖栗多底 The ancient name of Kachgar.

S'RÎMITRA 室利密多羅 or 屍黎密 or 吉友 lit. the lucky friend. A prince of India who resigned the throne to become a priest.

S'RÎVASTAYA 室利靺蹉 explained by 吉祥 lit. lucky omen. A mystic diagram of good augury. The favourite symbol of Vishnuites and Djâins.

SRÔTÂPANNA (Pâli. Sotâpan. Singh. Sowan. Tib. Gyun du zhug pa) 窣路陀阿鉢囊 or 須陀洹 explained by 入流 lit. one who has entered (apatti) the stream (srôta), the latter being defined as 聖行流 lit. the stream of holy conduct. The second class of saints, who are not to be reborn in a lower sphere (v. Gàti) but reach Nirvâṇa after having been reborn 7 times consecutively in the form of men or dêvas.

S'RÔTRA (Pâli. Sôtra. Singh. Sotan) 耳 lit the ear. One of the 6 Bâhya ayatana (六處) or outward perceptions, the organ of hearing.

SRUGHNA 窣祿勤那 An ancient kingdom and city near the upper course of the Yamûna, probably the region between Saharunpoor (Lat. 29°59 N. Long. 77°33 E.) and Sirinuggur (Lat. 22°55 N. Long. 79°40 E.)

S'RUTAVIÑS'ATIKÔṬI 室縷多頻設底枸胝 or 億耳 explained by 聞二百億 lit. the hearing of 200 kôṭis. An Arhat who received this name because at his birth his father "heard that he had inherited 200 kôṭis" of pieces of gold. He originally worshipped Sûryadêva but was converted through Mâudgalyâyana.

S'RUTI 都致 A measure of length the 2,214,067,584,000th part of a Yôdjana.

STHÂNÊS'VARA 薩他泥濕伐羅 A kingdom and city in Central India. The scene of the battles between the Pandus and Kurus. The modern Thanesur in Lat. 29°57 N. Long. 76°48 E.

STHÂVARAKALPA the same as Vivartta siddha.

STHAVIRA (Pâli. Thera. Tib. Gnas brtan) 大弟子 lit. great disciple (sc. of Buddha), or 居

僧之首 lit. head of priests in a monastery (Saṁghasthavira), or 上座 lit. president (Mahâsthavira). General appellation of the first fathers of the Buddhist church, a title given to those who are privileged to preach and to become abbots.

STHÂVIRÂḤ or Sthaviranikâya 上座部 lit. the school of the president. One of the 4 branches of the Vâibhachika school, said to be founded by Kâtyâyana. About 246 B.C. it split into 3 divisions called Mahâvihâra vâsinaḥ, Djêtavanîyâḥ and Abhayagiri vâsinaḥ.

STHIRAMATI 堅慧 lit. solid wisdom. A celebrated priest of Nâlanda.

STHITAMATI 安慧 lit. quiet wisdom. A learned priest, the teacher of Djayasêna.

STÛPA or Thûpa or Dhâtugôpa (Singh. Dhagobah. Burm. Pra cha di. Tib. Dung ten Mong. Ssuwurghan) 窣堵波 or 蘇鍮婆 or 藪斗波 or 兠婆 or 偷婆 or 塔婆 explained by 寶塔 lit. tower for precious things (*i. e.* relics), or by 佛舍利處 lit. the place of Buddha's s'ariras (q.v.), or by 塡陵 lit. a raised mound (Stûpa lit. *tumulus*) or mausoleum, or by 廟 lit. a fane (v. Tchâitya). Towers or pyramids of various dimensions first built by alleged orders of S'âkyamuni, to enclose the remains of the latter. As the human body is supposed to consist of 84,000 atoms the legend asserts that As'ôka built 84,000 Stûpas in different parts of India to preserve the relics of S'âkyamuni. They were all built of brick and possessed consequently no great durability. Hence it is that no ruins of Stûpas can be traced—with certainty—to a date prior to the first century before Christ. The Bhilsa topes are supposed by Cunningham—without sufficient grounds—to have been erected about 300 B. C. More probable is it that the Ruanvelli mound of Anurâdhapure (Ceylon) may have been erected between 161 B. C. and 137 A. D. The topes of the Pundjab and Afghanistan are of later origin. All the ancient Stûpas appear to have been built in the form of towers covered with a cupola and surmounted by one or more parasols (Tchhatra). Chinese Buddhists who since the Eastern Han-dynasty (25—220 A.D.) began to build Stûpas omitted the cupola and increased the number of Tchhatras (from 7 to 13).

SUBHADRA 蘇跋陀羅 or 須跋陀羅 or 須跋 explained by 善賢 lit. pious sage. A Brahman 120 years old, who was converted by S'âkyamuni shortly before the latter's death, attained forthwith to Arhatship and entered Nirvâṇa a few moments before S'âkyamuni.

S'UBHAKRITSNAS (Singh. Subha kirnnaka. Tib. Dge rgyas or incorr. Ged rgyes) 首阿既那 explained by 遍淨 lit. all per-

vading purity. The 9th Brahmalôka, the 3rd region of the 3rd Dhyâna, where life lasts 64 kalpas, the inhabitants measuring as many Yôdjanas in height.

S'UBHAVASTU 蘇婆伐窣都 or 蘇婆薩都 A river of Udyâna, the Soastos of the Greeks, now called Swat.

S'UBHAVYÛHA 妙莊嚴王 lit. the king of wonderful ornaments. 1., A fabulous king who lived in Vâirôtchana ras'mipratimaṇḍita during the kalpa Priyadars'ana. He was together with his wife Vimaladatta converted to Buddhism by his two sons Vimalagarbha and Vimalanêtra. At S'âkyamuni's time he was reborn as the Bôdhisattva Padmas'rî and he is now expected to reappear as Buddha S'alêndra râdja in Vistîrṇavatî during the kalpa Abhyudga râdja. 2., The alleged father of Kwanyin. See under Avalôkitês'vara.

SUBHÛTI (Tib. Rab hbyor) 蘇部底 or 蘇浮帝 or 須扶提 or 須菩提 explained by 善現 lit. pious appearance, or by 善實 lit. virtue and truth, or by 善吉 lit. good auspices, or by 善業 lit. pious profession or by 空生 lit. birth of emptiness. 1., A famous dialectician noted for the subtelty of his intellect. He was a native of S'râvastî, a contemporary of S'âkyamuni and figures as the principal interlocutor in the Pradjñâ pâramitâ.

SUDÂNA or Sudatta 須達拏 or 蘇達拏 explained by 善與 lit. pious indeed! or by 善牙 lit. good teeth (common misprint for 善身 lit. good body). One of the former Djâtakas of S'âkyamuni when he was a prince and forfeited the throne by liberality in almsgiving.

SUDARS'ANA (Singh. Sudarsana) 修騰娑羅 or 蘇陀沙拏 or 蘇達梨舍那 or 蘇達那 explained by 善 lit. good, or by 好施 lit. benevolence, or by 善見山 lit. mount bello vuo. The 4th of the 7 concentric circles of rocks which surround the Mêru, 5,000 Yôdjanas high and separated from the 3rd and 5th circles by oceans.

SUDARS'ANAS (Singh. Sudassa. Tib. Chintu mthong ba) 須蹬 explained by 善見 lit. pious views. The 16th Brahmalôka, the 7th region of the 4th Dhyâna, where life lasts 4,000 great kalpas and the body reaches a height of 4,000 Yôdjanas.

SUDATTA 蘇達多 or 須達 explained by 善施 lit. pious almsgiver, or by 樂施 lit. one who rejoices in almsgiving. The original name of Anâthapiṇḍika. He is sometimes confounded with Sudâna (q. v.).

SUDDHAVÂSADÊVA (Singh. Ghatikara. Tib. Gnas gtsang mahi lha) 淨居天 lit. the dêva of the pure dwelling, or 潔餅天子 lit. the dêva of the clean

vase. A dêva who served as guardian angel to S'âkyamuni and brought about his conversion.

SUDDHARMA (v. Saddharma) 大法王 lit. king of the great law. A king of Kinnaras.

S'UDDHÔDANA RÂDJA (Singh. Sudhôdana. Burm. Thoodaudana. Tib. Zas gtsang ma. Mong. Arighon Idegethu) 首圖馱那羅閱 or 閱頭檀 or 淨飯王 lit. the king of pure rice, or 淨梵 lit. the pure Brahman. The eldest son of Siñhahânu, a S'âkya king of Kapilavastu, husband of Mahâmâyâ, nominal father of S'âkyamuni.

S'ÛDRA (Tib. Dmang rigs) 輸達羅 or 戍達羅 or 首陀 explained by 農夫 lit. husbandmen. One of the castes of India, the caste of farmers.

SUDRIS'AS (Singh. Sudassi. Tib. Gya nom snang ba) 善現 lit. good appearance, or 善現色 lit. good form of appearance. The 7th Brahmalôka; the 8th region of the 4th Dhyâna; Length of life there amounts to 8,000 great kalpas, height of body to 8,000 Yôdjanas.

SUGATA v. Svâgata.

SUGATAMITRA 蘇伽多蜜多羅 or 如來友 lit. the friend of the Tathâgata. A learned priest of the Sarvâstivâdâḥ school, who lived (about 640 A.D.) in Cashmere.

SUGATATCHÊTANÂ 尼思佛 lit. a novice who thought of Buddha. An Upâsaka who slighted S'âkyamuni in a former Djâtaka (v. Sadâparibhûta) but attained afterwards through him to Buddhaship.

SUGHÔCHA (Tib. Sgra sñan) 1., 妙音 lit. wonderful sound. A sister of Kwanyin (v. Avalôkitês'vara). 2., 水天德佛 lit. a Buddha (endowed with) the virtues of a dêva of the water. The 743rd Buddha of the present kalpa.

SUKHAVATÎ 西方極樂世界 lit. a paradise in the West, or 淨土 lit. the pure land. A fabulous country on some universe in the West where the saints exempt from suffering, death, and sexual distinctions, and surrounded by the most beautiful scenery, live for aeons in a state of absolute bliss. It is the Nirvâṇa of the common people, but dogmatic consistency induces the Buddhists to say that it is but a foretaste of Nirvâṇa and that the saints in order to reach the latter must again enter the circle of transmigration.

S'UKLAPAKCHA 白分 lit. the white portion. A division of time half a month. See Kris'napakcha.

S'UKLÔDANA RÂDJA Tib. Zas dkar) 白飯王 lit. the king of white rice. A prince of Kapilavastu, second son of Siñhahânu, father of Tichya (帝沙), Dêvadatta (調達) and Nandika (難提迦).

S'UKRA 戍羯羅 or 金星 lit. the gold star. The planet Venus.

SUMAN or Chuman 愉漫 An ancient kingdom in Trans-oxania,

the region between Chagaman and Sayad (Lat. 37°50 N. Long. 69°34 E.).

SÛMASARPA 蘇摩蛇 lit, the Sûma (water) snake. A former Djâtaka of S'âkyamuni when he appeared as a snake and offered his flesh as medicine for the sick.

SUMATI (Tib. Blo gros bzang) 善意 lit. pious intentions. The 2nd son of Tchandra sûrya pradîpa.

SUMÉRU or Mêru (Burm. Miem mo. Tib. Rirap hlumpo. Mong. Sümmer Oola) 蘇迷盧 or 須彌樓 or 須彌 explained by 妙高山 lit. mountain of wonderful height, or by 好光 lit. good light. The central mountain or axis of every universe, supporting the various tiers of heavens, surrounded by 7 concentric circles of rocks (七金山) and forming the centre round which all the heavenly bodies revolve. It rises out of the ocean to a height of 84,000 Yôdjanas, but its total height is 168,000 Yôdjanas, as it rests immediately on the circular layer (輪) of earth (地) which with its lower strata, a layer of gold (金), a layer of water (水) and a layer of wind (風) forms the foundation of every world. Its diameter is greatest where it rises out of the ocean and at the top, smallest in the middle. Its four sides are formed one of gold, one of silver, one of lapis-lazuli and one of glass, and covered with a luxuriant growth of fragrant shrubs.

SUNANDA or Sundarananda 孫陀羅難陀 or 孫陀羅 (Sundara) explained by 好愛 lit. lovely. An Arhat properly called Nanda. To distinguish him from S'âkyamuni's cousin Ananda he is usually quoted as Sunanda which is explained to be a combination of his wife's name (Sundara) and his own (Nanda).

SUNDARA 孫陀羅 or 孫陀利 1., A Brahman who falsely accused S'âkyamuni as a murderer. 2., A king of Yakchas. 3., The wife of Sunanda.

SÛNURIS'VARA 窣菟黎濕伐羅 The ancient capital of Lañgala.

S'ÛNYA or S'ûnyatâ (Pâli. Suñña. Tib. Stong pa) 舜若多 or 空 lit. emptiness. A metaphysical term designating the unreality of all phenomena, which are said to be "unreal like a dream (夢), delusive like a vision (幻), unsteady like a bubble (泡), deceptive like a shadow (影), temporary like dew (露) and passing away like lightning (電)."

S'ÛNYAPUCHPAS 空花 lit. the flower of emptiness. A heretical sect, followers of the Mahâyâna school.

SUPANTA or Subanta 蘇漫多 A grammatical term, designating nouns.

SUPRABUDDHA (Singh. Suprabôdha. Tib. Chin tou par logs rtogs pa) 善覺長者 lit. the gri-

hapati of pious intelligence. The father of Mahâmâyâ.

SUPRATICHṬHITATCHÂRITRA (Tib. Rab rtan) 安立行 lit. quiet and upright conduct. A fictitious Bôdhisattva who rose out of the earth to salute S'âkyamuni.

SURÂ (Tib. Khambou) 窣羅 explained by 米酒 lit. rice brandy, and as such distinguished from Madja (末陀) which is said to signify wine made of grapes.

SURÂCHṬRA 蘇刺咤 An ancient kingdom, the Syrastrene of the Greeks, the modern district of Surât, on the peninsula of Gujerat.

SURASKANDHA 修羅騫馱 or incorrectly 佉羅騫馱 explained by 廣肩 lit. broad and flat. A king of Asuras.

SURASTHÂNA 蘇刺薩儻那 The ancient capital of Persia. Exact position unknown.

SURI 窣利 An ancient kingdom to the W. of Kachgar, peopled by Turks (A.D. 600).

SÛRYA (Pâli. Sûriya. Tib. Nima) 蘇利耶 explained by 日 lit. the sun, or Sûryadêva 蘇利耶提婆 explained by 日天 lit. dêva of the sun. 1., A deity "worshipped by heretics," the regent of the sun. The latter is said to measure 135 Yôdjanas in circumference with a diameter of 51 Yôdjanas, and to be moving at the rate of 48,080 Yôdjanas per day, for 6 months in a more northerly (北行) and for 6 months in a more southerly direction (南行). 2., The dêvas inhabiting the sun whose life lasts 500 years. 3., A learned priest of Dhanakatchêka a follower of the Mahâsaṃghikâḥ school who lived about 640 A.D.

SÛRYARAS'MI 妙光佛 lit. the Buddha of wonderful light. The 930th Buddha of the present kalpa.

SÛRYÂVARTA 日旋 lit. the solar revolutions. A fanciful degree of ecstatic meditation or Samâdhi.

SUSAMBHAVA 善生 lit. birth of goodness. A former Djâtaka of S'âkyamuni when he was a king at the time of Buddha S'ikhin.

SÛTRA (Pâli. Sûtta. Burm. Thoot or Thottan. Tib. Mdo or hGour) 素怛纜 or 修多羅 or 修妬路 explained by 綫 lit. threads, or by 簽書 lit. tablet books, or by 契經 lit. documents. A portion of the Buddhistic canon, comprehending all works which pretend to give S'âkyamuni's *verba ipsissima* more or less loosely strung together (Sûtra lit. threads) and begin with the phrase Etanmayâ srutam (Pâli. Eso maya suttam) 如是我聞 lit. this is what I have heard. Originally short and aphoristic they have been expanded in later years (v. Vâipulya Sûtras). See also Sûtrapiṭaka.

SÛTRÂLAÑKÂRAṬÎKÂ 莊嚴經 lit. the Sûtra of ornaments. An exposition of the principal

doctrines of the Tantra school, said to have been delivered by Mâitrêya to Asamgha in Tuchita.

SÛTRAPIṬAKA 素怛覽藏 explained by 契經 documents. One of the 3 divisions of the Buddhist canon (v. Tripiṭaka), the collection of all Sûtras, simple ones as well as Vâipulya Sûtras, said to have been first written down from the dictation of Ânanda.

SUTRICHNA or Satruchna or Osruchna or Uratippa 窣堵利瑟那 An ancient city in Turkestan between Kojend and Samarcand.

SUVARṆA (Pâli. Suvaṇṇa. Tib. Gser) 蘇伐剌 explained by 金 lit. gold. One of the Sapta Ratna.

SUVARṆA BHUDJÊNDRA 金龍尊 lit. the Ârya (called) the golden Nâga. An ancient king, a patron of the Suvarṇaprabhâsa.

SUVARṆAGÔTRA 蘇伐剌拏瞿呾羅 or 金氏 lit. golden family, or 女國 lit. the women's kingdom (Strîrâdja). An ancient kingdom in which women only (though married) could succeed to the throne, situated W. of Tibet, S. of Kustana, E. of Sanpaha. It was famous for mineral wealth.

SUVARṆAPRABHÂSA (Mong. Altan gerel). A Tantra ascribed to S'âkyamuni, one of the 9 Dharmas of the Nepaulese, of which the Chinese have two editions, one called 金光明最勝王經 lit. the Sûtra of Suvarṇa prabhâsa Djinarâdja, which tallies with the analysis of the Suvarṇa prabhâsa given by Burnouf; and one called 金光明經 lit. the Sûtra of golden light and brightness (Suvarṇa prabhâsa) which is but a short abstract of the former.

SUVARṆATCHAKRA 金輪 lit. a golden wheel. A golden disk which is said to fall from heaven at the investiture of a Tchakravarttî of the highest rank.

SUVARṆATCHAKRA RÂDJA or Suvarṇatchakravarttî 金輪王 lit. a king with a golden disc. A Tchakravarttî who has received a Suvarṇa tchakra, being therefore superior to kings who received but a disc of silver or copper or iron.

SUVIS'UDDHA 善淨 lit. goodness and purity. The future realm of Dharmaprabhâsa.

SVABHÂVA 自性 lit. original nature. A metaphysical term, designating the original nature of all beings as the cause of their existence.

SVABHAKÂYA same as Dharmakâya.

SVÂGATA or (incorrectly) Sugata (Tib. Legs hongs) 沙婆揭多 or 莎伽陀 or 莎伽 or 修伽多 or 修伽陁 or 修伽度 or 騷揭多 or 蘇揭多 explained by 善來 lit. well come, or by 善逝 lit. well departed. 1., An Arhat, said to have been " born at the side of

a path." On account of his previous misfortunes his name was changed by S'âkyamuni into Durâgata. He is to reappear as Buddha Samantaprabhâsa. 2., A title given to S'âkyamuni and to every other Buddha, but variously explained by 讃歎 lit. an exclamation of praise, or by 不迴 lit. one who does not turn back, or by 圓滿 lit. absolutely complete or by 善事已畢 lit. one who has accomplished good things.

SVÂHA or Svadhâ (Tib. Gji sroung or Gji ts'ougs) 娑訶 An exclamation used by Brahmans at the completion of sacrifices, by Buddhists at the end of prayers or Dharaṇîs like our Amen.

SVASTIKA (Pâli. Sôtthika or Suvatthika. Tib. Bkrachispa) 塞縛悉底迦 or 穢佉阿悉底迦 or 寶悉底迦 explained by 吉祥萬德之所集 the accumulation of lucky signs of ten thousand efficacies. 卐 A mystic diagram of great antiquity mentioned in the Râmâyaṇa, found in the rock temples of India, among all Buddhistic peoples of Asia and even among Teutonic nations (as the emblem of Thor). One of the 65 figures visible on every footprint (S'ripâda) of Buddha. The special mark of all deities worshipped by the Lotus school (蓮宗) in China and explained to be 佛心印 lit. the symbol of Buddha's heart *i. e.* of the esoteric doctrines of Buddhism.

SVAYAM̃BHUVAḤ (Tib. Rang byoung) 自然成佛道 lit. one who independently attains to Buddhaship. A general term for those who live by themselves and obtain Nirvâṇa by their own independent exertions without being taught.

S'VÊTAPURA 溼吠多補羅 A monastery near Vâis'âli.

T

TADJIKS 條支 An ancient tribe once settled near the Sirikol lake.

TÂGARA (Tib. Rgya spos) 多伽羅 explained by 根香 lit. root incense, or by 木香 putchuck, or by 薫陸香 lit. incense which perfumes the land. A tree which yields incense, mentioned as indigenous in Aṭali. The *Vangueria spinosa* or *Tabernae montana coronaria*.

TÂILA PARṆIKA the same as Tchanda nêva.

TAKCHAKA 德叉迦 explained by 現毒 lit. appearance of poison. A king of Nâgas.

TAKCHAṆA 呾刹那 A division of time, the 2,250th part of an hour.

TAKCHAS'ILÂ 竺刹尸羅 or 呾叉始羅 An ancient kingdom and city, the Taxila of the Greeks, the region near Hoosun

Abdaul in Lat. 35°48 N. Long. 72°44 E.

TÂLA or Talavrikcha 多羅樹 lit. the Tâla tree. 1., The Palmyra palm or fan palm, *Borassus flabelliformis* or *Lontarus domestica*. Its leaves were used liked paper. 2., A measure of length, equal to about 70 feet, like the French term "palmier."

TALAS or Taras 呾羅斯 An ancient city in Turkestan 150 li W. of Ming bulak (according to Hiuentsang). 2., A river which rises on the mountains W. of lake Issikoul and flows into a large lake to the N. W.

TALEKÂN 呾喇健 An ancient kingdom on the frontiers of Persia. The modern city of Talekân in Ghardjistân was its capital.

TAMÂLA 多摩羅 An oderiferous shrub, the *Xanthochymus pictorius*.

TAMÂLAPATRA 多摩羅跋 explained by 賢無垢 lit. good without blemish, or by 藿葉香 *Betonica officinalis* (Williams). The leaf of the *Laurus cassia* from which an oil was prepared useful as spice or medicine. The Malabathrum of Pliny.

TAMÂLAPATRA TCHANDANA GANDHA 多摩羅跋旃檀香 explained by 性無垢 lit. undefiled nature. 1., A fictitious Buddha residing N. W. of our universe, an incarnation of the 11th son of Mahâbhidjñâdjñânâbhibhu. 2., The name under which Mahâmâudgalyâyana, is to reappear as Buddha in Manôbhirâma during the kalpa Ratiprapûrṇa.

TÂMALIPTA or Tâmaliptâ (Pâli. Tâmalitti) 多摩梨帝 or 呾摩栗底 or 躭摩栗底 An ancient kingdom and city. The latter was the principal emporium for the trade with Ceylon and China. The modern Tamlook (Lat. 22°17 N. Long. 88°2 E.) near the mouth of the Hoogly.

TÂMASAVANA 荅秣蘇伐那 or 闇林 lit. the dark forest. A monastery situated at the junction of the Vipâs'â and S'atadru, 50 li S. E. of Tchînapati. It is probably identical with the so called Djâlandhara monastery in which the IV Synod under Kanichka held its sessions (B. C. 153).

TAMASTHITI 達摩悉鐵帝 An ancient province of Tukhâra, noted for the ferocious character of its inhabitants.

TÂMRÂPA 銅水 lit. copper water. A measure of distance, the 7th part of a S'as'ôrna (q.v.).

TANTRA v. Yôgatchara.

TAPANA 炎熱 lit. burning heat, or 燒炙獄 lit. the hell (where people are) roasted or 燒然獄 lit. the hell of complete (destruction by) burning. The 6th of the 8 large hot hells (v. Nâraka), where life lasts 16,000 years, but 24 hours there are equal to 1,600 years on earth.

TAPASVÎ 道師 lit. master of the doctrine. A common Buddhistic term for ascetics of all denominations, and thus also applied to the

Tauists or followers of Lau-tze in China.

TARA or Tala 多羅 1., An ancient Djâtaka (*i.e.* form of pre-existence) of S'âkyamuni when he was a Bôdhisattva. 2., A female deity of Tibetan origin worshipped by the followers of the Yôgatchara school.

TARAS v. Talas.

TATHÂGATA (Tib. De bjin gschegs pa. Mong. Teguntschilen ireksen) 怛他掲多 or 多陀阿伽度 or 如來 lit. *sic profectus i.e.* one whose coming and going is in accordance with that of his predecessors. 1., The highest of all the epithets given to every Buddha. See also Sapta Tathâgata. 2., An abbreviation for Tathâgatagupta.

TATHÂGATAGUPTA 怛他掲多毱多 or 如來護 lit. the guardian Tathâgata. 1., A king of Magadha, son of Buddhagupta, grandson of S'akrâditya. 2., A learned priest of the Sarvâstivâdaḥ school, a native of Hiraṇyaparvata, who lived obout 640 A.D.

TATTVASATYA S'ÂSTRA 怛埵三第鑠論 or 辯眞論 lit. a discourse on the distinction of truth (and falsehood). A philosophical work by Guṇaprabha.

TCHADJ or Tchâsch 赭時 or 石國 lit. stone kingdom. An ancient city in Turkestan on the Sir; the modern Tashkend (lit. stone castle) in Lat. 42°40 N. Long. 61°18 E.

TCHAGAYANA 赤鄂衍那 An ancient province and city of Tukhâra, the present Chaganian in Lat. 38°21 N. Long. 69°21 E.

TCHÂITRA 制呾邏 The first month of spring, the time from the 16th day of the first to the 15th of the second Chinese months.

TCHÂITYA (Pâli. Tchêtiya. Burm. Dzedi. Tib. Mtchod rten) 脂帝浮圖 or 支提 or 支帝 or 制多 explained by 方墳 lit. a tumulus or mausoleum, or by 廟 lit. a fane, or by 可供養處 lit. a place deserving worship, with the note "a place either where a Buddha was born or where he attained to Buddhaship or preached or entered Nirvâna." A general term designating all objects of religious worship which have a reference to ancient Buddhas and including therefore Stûpas and temples, as well as sacred relics, pictures, statues etc.

TCHAKAS 赭羯 A race of people near Samarkand who furnished excellent soldiers.

TCHAKCHUR (Pâli. Tchakkhun) 眼 lit. the eye. One of the Chaḍâyatanas or 6 roots (六根) or 6 dwellings (六處) of sense; the eye, and the notion acquired by it.

TCHAKCHURDHÂTU 眼界 lit. the world of the eye. The faculty of sight.

TCHAKCHUR VIDJÑÂNA DHÂTU 眼識界 lit the world of

perception by sight. The perception of visible phenomena.

TCHAKRA (Tib. Khor lo) 斫迦羅 or 輪 lit. a wheel. A circular disc with spokes which resemble the Vadjra originally used as a destructive weapon. The symbol of a Tchakravartti (q. v.), likewise one of the

figures visible on every footprint (S'ripâda) of Buddha. See also under Dharmatchakra.

TCHAKRAVÂLA (Singh. Sakwalagala. Tib. Hkhor youg) 斫迦羅 or 鐵圍山 lit. the mountains forming an iron enclosure, or 輪圍山 lit. the encircling mountains. A double circle of mountains (the one higher, the other lower) forming the periphery of an universe. They are concentric with the 7 gold-mountains (七金山) between which and the Tchakravâlas the 4 continents are situated. See also under Nâraka.

TCHAKRAVARTTÎ RÂDJA (Burm. Tsekia wade. Tib. Hkhor to sgyour va) 斫迦羅伐辣底遏羅闍 or 遮迦羅伐辣底遏羅闍 or 遮迦越羅 explained by 輪王 lit. the wheel (Tchakra) king, or by 轉輪聖王 lit. a holy king who turns the wheel. The military conqueror and monarch of part or the whole of an universe. His symbol is the Tchakra, for when he ascends the throne a Tchakra falls from heaven designating by the quality of its material (either gold or silver or copper or iron) the extent of his sway. Those who receive but a disc of iron or copper or silver rule but over one quarter of an universe, but he who obtains a disc of gold (v. Suvarṇatchakravartti) is absolute monarch of a whole universe. He alone receives the Sapta Ratna and 1,000 sons. The office of the highest Tchakravarttî who hurls his Tchakra into the midst of his enemies is inferior to the peaceful mission of a Buddha who meekly turns the wheel of doctrine (v. Dharmatchakra) and conquers every universe by his teaching.

TCHAKUKA 斫句迦 common misprint for 拆句迦 An ancient kingdom and city in Little Bukharia, probably the modern Yerkiang (葉爾羌) in Lat. 38°13 N. Long. 78°49 E.

TCHAMADHANA 折摩馱那 or 涅末 (Nimat). An ancient kingdom and city at the S.E. borders of the desert of Gobi.

TCHÂMARA 苫末羅 Described as "a tree which grows on the sea shore in Western countries, the favourite resort of birds with gold coloured wings and spotted yellow plumage."

TCHAMPÂ 瞻波 An ancient kingdom and city in Central India said to have been founded by one of 4 brothers the sons of the god of the Ganges by an Apsaras.

Probably the modern Champanagur, 3 miles W. of Boglipoor, Lat. 25°14 N. Long. 56°55 E.

TCHAMPAKA 旃簸迦 or 瞻蔔加 or 占婆迦 or 瞻蔔 or 瞻博 or 詹波 described as "a small yellow flower, but the higher its stem the greater is its fragrance." A large tree with yellow fragrant flowers, the *Michelia champaca.* 2., Name of a district in the upper Pundjab.

TCHAṆḌANA (Tib. Tsandan) 旃檀 The general appellation for Sandal wood, different species of which are mentioned: white Sandal (v. Tchaṇḍanêva), and red Sandal 赤檀 called Tailaparnî or Rakta tchaṇḍana *(Pterocarpus santolinus)* and known to Chinese especially as yielding a medicine for dropsical swellings. Another species is Gôs'ircha (q.v.).

TCHAṆḌANÊVA or Uragasâra or Sarpahridaya tchaṇḍana 旃檀你婆 A species of white sandal (*Sandalum album*) resembling the Abelo-tree and yielding a fever medicine. Snakes (Sarpa) frequently live in the trunk of this tree.

TCHANDRA or Tchandradêva (Tib. Zla va) 旃達 misprint for 旃達羅 or 戰達羅 or 旃達提婆 or 月天 lit. dêva of the moon. 1., The male regent (*Lunus*) of the moon which is said to be 50 Yôdjanas in diameter and 132 Yôdjanas in circumference. 2., The dêvas inhabiting the moon where life lasts 500 years.

TCHANDRABHÂGÂ 旃達羅婆伽 or 月分 lit. division of the moon. The largest Pundjab stream, the Acesines of Alexander, now called Chenab.

TCHANDRAKÂNTA 月愛珠 lit. the pearl which the moon loves. A fabulous pearl "from which moon beams draw forth floods of water."

TCHANDRAPÂLA 護月 lit. the guardian of the moon. A learned priest of Nâlanda.

TCHANDRAPRABHA 戰達羅鉢刺婆 or 月光 lit. moon light. One of the ancient Djâtakas (*i.e.* forms of preexistence) of S'âkyamuni when he was a king who cut off his own head as an offering to Brahmans.

TCHANDRAPRABHÂSVARA RÂDJA 日月燈明 lit. the bright effulgence of sun and moon. The name under which 20,000 Kôṭis of fictitious beings are said to have attained to Buddhaship.

TCHANDRASIM̃HA 旃陀羅僧訶 or 月獅子 lit. the lion of the moon. A native of Central India, a school-fellow of Sim̃haras'mi.

TCHANDRASÛRYAPRADIPA or Tchandrârkadîpa 日月燈明 lit. the bright effulgence of sun and moon. A name given to several Buddhas, one of whom was the father of Mati, Sumati, Anantamati, Ratnamati, Vis'êchamati, Vimatisamudghâtin, Ghôchamati and Dharmamati.

TCHANDRAVARMA 旃達羅伐摩 or 月冑 lit. the helmo

of the moon. A learned priest of Nagaradhana.

TCHANDRA VIMALASÛRYA PRABHÂSACRÎ 日月淨明德 lit. the clear and bright efficacy of sun and moon. A fabulous Buddha whose realm possesses all the qualities of Sukhavatî.

TCHANGKRAMANA or Tchangkramasthâna (Pâli. Tchankama. Burm. Yatana zongyan) 經行禪窟 lit. promenades for meditation dug out (raised) of the ground. Promenades or corridors connected with a monastery, built after the model of the Bôdhimaṇḍa sometimes of costly stones (Ratna tchangkrama) for the purpose of peripatetic meditation.

TCHAÑS'TCHA (Pâli. Tchintchi) 戰庶摩那 or 戰庶 A Brahman girl who calumniated S'âkyamuni at the instigation of some Tirthyas but was swallowed up by hell.

TCHAÑS'UṆA 占戍拏 The ancient capital of Vridji.

TCHARITRA 折利呾羅 or 發行城 lit. the city of departure. A port on the S. E. frontier of Uḍa whence a considerable trade was carried on with Ceylon.

TCHATURABHIDJÑÂS 四神足 lit. 4 supernatural faculties. See under Abhidjña.

TCHATURAÑGABALAKÂYA 四兵 lit. 4 (classes of) soldiers. The 4 principal divisions of every Indian army, viz. elephants (Hastikâya), cavalry (As'vakâya), chariots (Rathakâya) and infantry (Pattikâya).

TCHATUR ARÛPA BRAHMALÔKAS or Arûpa dhâtu 四空天 lit. 4 heavens of emptiness. The 4 highest tiers of heaven situated above the 18 Brahmalôkas and forming together the formless world (無色界 i.e. Arûpa dhâtu). They are called 1., Âkâs'ânantyâyatanam (Singh. Akasananchayatana) 空無邊處 lit. the dwelling of unlimited emptiness or 空處 lit. dwelling of emptiness, 2., Vidjnânântchâyatanam (Singh. Winyananchayatana) 識無邊處 lit. the dwelling of unlimited knowledge, or 識處 lit. the dwelling of knowledge, 3., Akintchanyâyatanam (Singh. Akinchannyayatana) 無所有處 lit. the dwelling where there is absolutely nothing, 4., Nâivasandjñanâ sandjñâyatanam (Singh. Nowasannyanasannyayatana) 非想非非想處 lit. the dwelling where there is neither consciousness nor unconsciousness. Life lasts 20,000 great kalpas in the 1st, 40,000 in the 2nd, 60,000 in the 3rd and 80,000 great kalpas in the 4th of these heavens.

TCHATURDVÎPA 四洲 lit. 4 islands. The 4 great continents which form the inhabited part of every universe. They are situated between the 7th gold mountain (v. As'vakarna) and the Tchakra-

vâlas, facing each a different side of the Mêru. Two small islands are attached to each continent. Particulars see under Pûrvavidêha, Djambudvîpa, Gôdhanya and Uttarakuru.

TCHATURMAHÂRÂDJAS (Tib. Rgya tschen bjihi rigs. Mong. Macharansa) 四大王 lit. 4 great kings, or 四天王 lit. 4 kings of the heavens. Four demon-kings who guard the world against the attacks of Asuras and are therefore called Lôkapalas. Each has a different side of the Mêru to defend and the corresponding quarter of the heavens, whence their title "kings of the heavens." Amôgha introduced the worship of these 4 worthies in China, whose images are placed under the entrance gates of temples. See under Dhritarâchṭra, Virûḍhaka, Virûpâkcha and Danada.

TCHATURMAHÂRÂDJA KÂYIKAS (Singh. Tchatur Maharajika. Tib. Rgyal tchen bjihi rigs. Mong. Macharansa) 四王天 lit. the dêvas of the 4 kings. The inhabitants of the 1st Dêvalôka situated on the 4 sides of the Mêru. They form the retinue of the 4 Mahârâdjas each of whom has 91 sons and is attended by 28 classes of demons and 8 generals. Life lasts there 500 years, but 24 hours there are equal to 50 years on earth.

TCHATUR YÔNI (Singh. Karmaja) 四生 lit. 4 (modes of) birth. Four different forms of the process of reproduction (in the course of transmigration): 1., birth from an uterus (胎生) as in the case of all mammalia, 2., birth from an egg (卵生) as in the case of birds, 3., birth from moisture (溼生) as in the case of fish, 4., instantaneous birth by transformation (化生) as in the case of silkworms and caterpillars. The latter form is adopted by Bôdhisattvas when they appear on earth as Buddhas. See Anupapâdaka.

TCHATVÂRASÛRYAS 四日 lit. 4 suns. Common appellation of As'vaghôcha, Dêvabôdhisattva, Nâgârdjuna and Kumâralabdha as the principal representatives of enlightenment in their times.

TCHATVARISAÑGRAHAVASTUNI 四攝法 lit. 4 means of pacification, 1., Dâna 布施 almsgiving (charity), 2., Priyvatchana 愛語 words of love, 3., Arthakriyâ 利行 conduct which benefits (others), 4., Samânarthatâ 同事 harmoniously working (with and for others).

TCHHANḌAKA (Singh. Channa. Burm. Tsanda. Tib. Hdoun pa tchan) 闡擇迦 or 闡鐸迦 or 闡釋迦 or 車匿 The coachman of S'âkyamuni.

TCHHANḌÂLA (Tib. Gdol or Dolpa) 旃陀羅 or 旃荼羅 explained by 屠殺者 lit. butchers, or by 惡人 lit. wicked people, or by 嚴幟 lit. (those who carry) the awful flag (sc. to warn

off their betters). The lowest and most despised caste of India, members of which however, when converted, where admitted even into the ranks of the priesthood.

TCHHANDARRDDHIPÂDÔ (Pâli), Singh. Tchandidhi pada, 欲足 lit. the step of desire. One of the 5 Riddhipâda; that step towards the attaining of magic power, which consists in complete renunciation of all forms of desire, hope or aspiration.

TCHHATRAPATI v. Djambudvîpa.

TCHÊKA 磔迦 An ancient kingdom in the Pundjab, rich in minerals, the region around Umritsir Lat. 31°38 N. Long. 74°49 E.

TCHIKDHA 擲枳多 An ancient kingdom and city in Central India, the modern Chittore Lat. 25°10 N. Long. 74°43 E.

TCHIKITSAVIDYÂ S'ÂSTRA 醫方明 lit. illustration of medicine. One of the 5 Vidyâ s'âstras (五明), a treatise on "magic formulas and occult science."

TCHÎNA (Tib. Rgya) 支那 or 指那 or 震旦 or 眞丹 explained by 思惟 lit. (the land of) thought and reflection, or by 漢國 lit. the empire of the Han (dynasty), or by 大唐 lit. (the empire of) the great Tang (dynasty). The name by which Indian and Chinese Buddhists designate China ever since the Ts'in (秦) dynasty (249-202 B. C.).

TCHÎNADÊVAGÔTRA 指那提婆瞿怛羅 or 漢日天種 lit. the descendant of the Hans (*i.e.* a princess of the Han dynasty) and the solar dêva. The first king of Khavandha, said to be the descendant of a Chinese princess who on her journey to Persia (as bride elect of the Persian king) gave unexpectedly birth to a son, the parentage of the latter being traced to the solar genius.

TCHÎNÂNI 至那你 explained by 漢持來 lit. imported from China. The Indian name for the peach tree.

TCHÎNAPATI 至那僕底 A small kingdom in the N.W. of India (near Lahore), the inhabitants of which asserted (A. D. 640) that their first kings had come from China.

TCHÎNARÂDJAPUTTRA 至那羅闍弗呾羅 or 漢王子 lit. descendant of kings of the Han dynasty. The Indian name for the pear tree, so called because it was imported from China.

TCHITTARDDHIPÂDÔ (Pâli) Singh. Tchittidhipada 念足 lit. the step of memory. One of the 4 steps leading to the acquisition of magic power (v. Riddhipâda) and consisting in absolute renunciation of memory in any of its practical forms.

TCHITTASMRITYUPASTHÂNA (Pâli. Tchittanupassana) 念心生滅無常 lit. the act of remembering that the mind is subject to birth and death and is impermanent. One of the 37

Bôdhipakchikadharma, one of the 4 modes of recollection (v. Smrityupasthâna).

TCHÎVARA 支伐羅 explained 不正色 lit. not of the natural colour (*i.e.* dyed) or by 赤血色衣 lit. a blood-red garment. The same as Kachâya (q. v.).

TCHULYA or Tchâula or Tchôla 珠利耶 An ancient kingdom in the N. E. corner of the present Madras presidency, described A. D. 640 as a scarcely cultivated country with semi-savage and anti-buddhistic inhabitants.

TCHUNDA 1., 周陀 explained by 大路邊生 lit. born at the road side. An Arhat, one of the earliest disciples of S'âkyamuni. He is to be reborn as Buddha Samanta prabhâsa. 2., 准陀 or 純陀 A native of Kus'inagara from whom S'âkyamuni accepted his last meal.

TEMURTU or Issikul 清池 lit. the pure lake or 熱海 lit. the hot sea. The Mongol name of a lake 400 li N. of the Lingshan (冷山 lit. icy mountains).

TERMED or Tirmez 呾蜜 An ancient kingdom and city on the Oxus in Lat. 37°5 N. Long. 67°6 E.

TICHYA (Singh. Tissa. Tib. Od ldan) 室沙 or 帝沙 1., An ancient Buddha. 2., A native of Nâlanda, father of S'âriputtra. 3., A son of S'uklôdana.

TICHYA RAKCHITÂ 帝失羅叉 A concubine of As'ôka, the rejected lover and enemy of Kunâla.

TILADHÂKA 低羅擇迦 or Tilas'âkya 低羅釋迦 A monastery, 3 Yôdjanas W. of Nâlanda perhaps the modern village of Thelari near Gayâ.

TIÑANTA or Tryanta 底彦多 A grammatical term designating verbs (according to Pâṇini). They are said to have 18 modifications or persons.

TÎRTHAKAS or Tìrthyas (Tib. Moutegs tchan) 外道師 lit. heretical teachers. General term for non-buddhistic ascetics of all denominations. Some of them made the most determined opposition to S'âkyamuni and are usually quoted as 外道六師 lit. the six heretical teachers (Pûraṇa Kâs'yapa, Maskarin, Saṁdjayin, Adjita Kês'akambala, Kakuda Kâtyâyana and Nirgrantha). Hiuentsang (A. D. 640) mentions a very numerous sect of Tìrthyas who worshipped Kchuṇa, used magic prayers for healing the sick and practised austere asceticism.

TOKSUN 篤進 A city in Mongolia, 190 li S. W. of Turfan.

TRÂILÔKYA or Trilôkya 三界 lit. 3 regions, or 三有 lit. 3 (classes of) beings. In imitation of the Brahmanic Bhuvanatraya (3 worlds) the Buddhists divide every universe into 3 regions, but they substibute for the purely cosmological distinctions of the Brahmans (Bhur, Bhuvah and Suar, *i.e.* earth, heaven and at-

mosphere) the ethical division of 1., the region of desire or lust (v. Kâmadhâtu), 2., the region of form (v. Rûpadhâtu), 3., the formless region (v. Arûpadhâtu).

TRÂILÔKYAVIKRAMIN 越三界菩薩 lit. the Bôdhisattva who passed through the 3 worlds. A fictitious Bôdhisattva.

TRAIYASTRIMS'AS (Pâli. Tavatinsa. Singh. Tavutisa. Siam. Davadung. Tib. Soum tchou rtsa gsoum. Mong. Ghutschin gurban togri) 多羅夜登陵舍 or 怛利夜登陵奢 or 怛利耶怛利奢 or (abbrev.) 忉利天 explained by 三十三天 lit. the heaven of 33 (classes of inhabitants), with the note "Indra was once a Brahman called Kaus'ika (憍尸迦) when he had 32 wise friends who united with him in exercises (productive) of happiness and virtue. After their death they were all reborn on the summit of Mêru, Kaus'ika as the Lord of heaven (Indra) and his 32 companions as his subjects." The heaven of Indra, the description of which—as given in Chinese texts—tallies in all its details with the Svarga of Brahmanic mythology. It is situated between the 4 peaks of the Mêru, and consists of 32 cities of dêvas 8 of which are located on each of the 4 corners of the Mêru. In the centre is Indra's capital called 善見城 lit. the city *belle vue* ([illegible] Amaravati ?) With a palace called 禪延 or 毗闍延 or 毗禪延 (Vaiayanta). There Indra is enthroned with 1,000 heads and 1,000 eyes (one-eyed ?) with 4 arms grasping the Vadjra. There he revels in numberless sensual pleasures together with his wife (v. Sakchi) with whom he cohabits personally, and with 119,000 concubines with whom he associates by means of transformation (sic). There he receives the monthly reports of the Tchatur Mahârâdjas concerning the progress of good and evil in the world, etc., etc. Many other details are given. Some of them seem to suggest that the whole myth may have an astronomical meaning. Others seem to represent Indra (with his retinue) as the controller of the atmosphere and its phenomena, which strengthens Koeppen's hypothesis explaining the number 33 as referring to the 8 Vasus 11 Rudras 12 Âdityas and 2 As'vins of Vedic mythology.

TRICHNA (Singh. Trisnâwa. Tib. Sredma) 愛 lit. love. One of the 12 Nidânas, love or desire in the abstract, not necessarily of a material character.

TRIKÂYA 三身 lit. a threefold body, explained as follows, 1., 覺性法身 lit. the essence of intelligence (Bôdhi) is Dharmakâya (q.v.), 2., 覺相報身 lit. the reflex of intelligence is Sâmbhôga kâya (q.v.), 3., 覺用化身 lit. the practical applica

tion of intelligence is Nirmanakâya (q.v.); another explanation is 1., 毗盧庶那淸淨法身 Vairôtchana [endowed with] the Dharmakâya of absolute purity, 2., 盧舍那圓滿報身 lit. Lôchanâ (?) [endowed with] the Sambhôgakâya of absolute completeness, 3., 釋迦牟尼千百億化身 lit. S'âkyamuni [endowed with] the Nirmanakâya of 100,000 kôtis (of transformations). Primitive Buddhism distinguished a material visible and perishable body (色身 lit. the body of form) and an immaterial invisible immortal body (法身 lit. the body of law) as the constituents of every personality. This dichotomism, taught—as it seems —by S'âkyamuni himself, was ever afterwards retained as regards the nature of ordinary mortals. But in later ages when the combined influence of S'ivaism which ascribed to S'iva a threefold body (called Dharmakâya, Sambhôgakâya and Nirmanakâya) and that of Brahmanism with its Trimurti gave rise to the Buddhist dogma of a Triratna (q.v.), trichotomism was taught with regard to the nature of all Buddhas. Intelligence (Bôdhi 覺) being the nature of a Buddha they distinguished 1., 性 essence 2., 相 reflex 3., 用 practical application of his intelligence, and accordingly attributed to every Buddha a threefold nature 1., Dharmakâya (q.v.) 2., Sambhôgakâya (q.v.), 3, Nirmanakâya (q.v.). Again they ascribed to every Buddha a triple form of existence, viewing him 1., as having entered Nirvâṇa (Vâirôtchana Buddha), 2., as existing in reflex in the world of forms (Lôchanâ [?] Buddha), 3., as existing or having existed on earth (S'âkyamuni Buddha). This seems to be the Chinese substitute for the Nepaulese distinction of 1., Nirvâṇa Buddha 2. Dhyâni Buddha and 3., Manuchi Buddha. In analogy with these three forms of existence ascribed to Buddhas Chinese Buddhists further distinguish 3 attributes of a Buddha viz. 1., 淸淨 absolute purity, 2., 圓滿 absolute completeness, and 3., 千百億 endless number, and likewise 3 different spheres of influence (v. Buddhakchêtra), 1., a land of spiritual nature (4th Buddhakchêtra), 2., a land of success (3rd Buddhakchêtra), 3., a land of mixed qualities (1st and 2nd Buddhakchêtra). It is clear that all these categories point to the 3 constituents of the Buddhist trinity (1., Dharma, 2., Saṁgha, 3., Buddha) as the annexed table will show, which—when compared with what is given below under the article Triratna—forms a condensed synopsis of all the points which make up the Chinese Buddhistic dogma of a trinity in its modern form.

TRIPIṬAKA (Pâli. Pitakattaya. Singh. Tunpitakaka. Tib. De not sum. Mong. Gourban aimak saba) 三藏 lit. the 3 collections (treasuries). The triple canon of the Buddhists containing 1., doctrinal aphorisms v. Sûtras, 2., works on discipline v. Vinaya, 3., works on metaphysics v. Abhidharma. This tripartition probably owes its origin to the Brahmanic division of Mantras, Brahmanas and Sûtras.

TRIRATNA or Ratnatraya 三寶 lit. the three precious ones, explained by 佛寶 (the precious Buddha), 法寶 (the precious law) and 僧寶 (the precious priesthood), or by 佛陀 or 勃塔耶 (Buddha), 達摩 or 達而麻耶 (Dharma) and 僧伽 or 叅渴耶 (Saṃgha). The doctrine of a trinity which is peculiar to Northern Buddhism seems to have gradually grown out of the first practical *formula fidei* (v. Tris'araṇa) which Southern Buddhism has retained. Under the influence of Brahmanism and its Trimurti (Brahma, Vishnu and Siva) the Mahâyâna school (at the beginning of our era) united those 3 constituents or heads of doctrine (Buddha, the law, and the priesthood) and considered *S'âkyamuni Buddha* as the personified intelligence (覺), *Dharma* the law as the reflex (相) of this same intelligence and *Saṃgha*, the priesthood or church as the

Essence.	Dharmakâya.	Vâirôtchana.	Absolute purity.	4th Buddhakchêtra.	Dharma.
Reflex.	Sambhôgakâya.	Lôchanâ ?	Absolute completeness.	3rd Buddhakchêtra.	Saṃgha.
Practical issue.	Nirmanakâya.	S'âkyamuni.	Endless number.	1st to 2nd Buddhakchêtra.	Buddha.

practical issue (用) of both. The Tantra school (about 500 A.D.) influenced by Nepaulese Buddhism and by its dogma of a triple existence of each Buddha as Nirvâṇa Buddha, Dhyâni Buddha and Manuchi Buddha, looked upon *S'âkyamuni Buddha* merely as the saint *par excellence*, as a man (Manuchya); but as one who has left his reflex in the Saṁgha (or Buddhist church) and called him as such 盧舍那 *Lôchanâ* (?), a name which the Nepaulese gave to the Sakti of Akchôbhya Buddha. The essence however of S'âkyamuni and of Lôchanâ, the third person in this trinity, was called 毗盧庶那 *Vâirôtchana* and made to correspond to Dharma. The philosophical atheistic schools now place *Dharma* in the first rank as the first person in their trinity and explain it as the unconditioned underived entity combining in itself the spiritual and material principles of the universe. From Dharma proceeded *Buddha* by emanation, as the creative energy, and produced in conjunction with Dharma the 3rd constituent of the trinity viz. *Saṁgha*, which is the comprehensive summa of all actual life or existence.

The common people however know little or nothing of this esoteric view of a trinity, they speak of and worship a triad of images which they regard as 3 different divinities, totally ignoring their unity and the fact that the "three precious ones" they worship are but logical abstractions,—a mere philosophical myth. See also under Trikâya.

TRÎS'ARAṆA or S'araṇa gamana 三歸 lit. 3 (formulas of) refuge, explained by 1., 歸依佛 lit. I take refuge in Buddha, Buddham s'araṇam gatchhâmi, 2., 歸依法 lit. I take refuge in the law, Dharmam s'araṇam gatchhâmi, 3., 歸依僧 lit. I take refuge in the priesthood (the church), Saṁgham s'araṇam gatchhâmi. The most primitive "*formula fidei*" of the early Buddhists, introduced before Southern and Northern Buddhism separated. Out of this formula probably grew the dogma of the trinity (v. Triratna).

TRIVIDYÂ 三明智 lit. three forms of clear knowledge, or abbrev. 三明 lit. 3 clear subjects. The subjects of knowledge which contain the elementary truths of Buddhism, 1., 無常 lit. the impermanency of all creature, Anitya, 2., 苦 lit. sorrow, Dukha, as the lot of all beings, 3., 身如泡沫 lit. the conformity of the body with a bubble of water, Anâtmâ, designating the unreality of all material phenomena.

TRIYÂNA 三乘 lit. 3 conveyances, or 三車之教 lit. the doctrine of the 3 vehicles, or 三乘法門 lit. the entrance gate to the doctrine of the 3 conveyances. A term originally used as a designa-

tion of the different means of salvation *i.e.* conveyance across the Sañsara to the shores of Nirvâṇa. They are sometimes also called 三車 lit. 3 carriages, and distinguished as a carriage drawn by sheep (羊車) or by deer (鹿車) or by oxen (牛車), which is an allegory for the saving power of the 3 degrees of saintship called S'râvaka, Pratyêka Buddha and Bôdhisattva. Afterwards the term was used to designate the different phases of development through which the Buddhist dogma passed, and for which see under Mahâyâna, Hinâyâna and Madhyimâyâna.

TSÂUKÛṬA 漕矩吒 An ancient kingdom in the N. W. of India, probably the Arokhotes of the Greeks. The region around Ghuznee, Lat. 33°35 N. Long. 68°12 E.

TUCHITA (Singh. Tusita. Burm. Toocita. Tib. Dgah ldan. Moug. Tegiis bajassenolangtu) 兜率陀 or 兜術陀 or 兜駛多 or 兜師多 or 兜術 or 覩史多 or 覩史陀 explained by 喜樂 lit. joy and pleasure, or by 聚集 lit. the assembly. The 4th Dêvalôka where all Bôdhisattvas are reborn before finally appearing on earth as Buddhas. Mâitrêya is therefore residing there, but—like all other Bôdhisattvas living there—he is already active for the spread of Buddhism and may temporarily interfere on earth through the Anupapadaka birth. Life lasts in Tuchita 4,000 years, but 24 hours there are equal to 400 years on earth.

TUKHÂRA 都貨羅 or 月支國 lit. the kingdom of the Yue tchi (perhaps the Djats of North Western India) 1., A topographical term designating a country of ice and frost (tuchâra), and corresponding to the present Badakchan which Arab geographers still call Tokharestan. 2., An ethnographical term used by the Greeks to designate the Tocharoi or Indo-Scythians, and likewise by Chinese writers applied to the Tochari Tartars who driven on by the Huns (180 B C.) conquered Trans-oxania, destroyed the Bactrian kingdom (大夏) B. C. 126 and finally conquered the Pundjab, Cashmere and the greater part of India. Their greatest king was Kanichka.

TYÂGÎHRADA or Djîvakahrada 烈士池 lit. the lake of the brave heroe. A lake near Mrigadava, so called because of a man who showed great bravery on the occasion of magic incantations performed there.

U

UCHṆÎCHA 烏瑟膩沙 or 嗢瑟尼沙 or 鬱瑟尼沙 explained by 肉髻 lit. a coiffure of flesh, or by 佛頂骨 lit. the skull bone of Buddha, with the

note "a fleshy protuberance of the cranium forming by itself a (sort of) coiffure." One of the distinguishing marks (Lakchaṇâni) of a Buddha.

UḌA or Utkala or Udradesa 烏荼 An ancient kingdom in Eastern India, the present province of Orissa.

UDAGAYANA 北行 lit. march to the North. The sun is believed to move for 6 months in a northerly direction. See Sûrya.

UḌAKHÂṆḌA 烏鐸迦漢荼 An ancient city of Gandhâra, the modern Attok in Lat. 33°54 N. Long. 72°12 E.

UDÂNA 優陀那 or 鬱陀那 or 烏枕南 (Udanam) explained by 自說 lit. impromptu speaking, or by 無問自說 lit. to speak at one's own accord without being asked. A section of Buddhist literature, treatises on the nature and attributes of Buddha, differing from other Sûtras in which the subject matter is always introduced by a query put to Buddha by one of his disciples.

UDÂYANA or Udâyana râdja (Tib. Htch 'arpo) 烏陀衍那 or 優塡 or 出愛王 lit. the king who shows forth his love. A king of Kâus'ambî, a contemporary of S'âkyamuni. He had the first statue of Buddha made. See Vatsa.

UDÂYI or Udâyibhadra 優陀夷 explained by 出現 lit. shining forth, with the note "he was born when the sun was rising." 1., An Arhat, a personal disciple of S'âkyamuni, to be reborn as Buddha Samantaprabhâsa. 2., A son of Adjâtas'atru.

UDITA 烏地多 The king of an unknown country in Northern India who patronized Hiuentsang (A. D. 640).

UDJDJAYANA or Udjdjayinì 烏闍衍那 An ancient kingdom and city in Western India, the Ozene of Ptolemy, the modern Oujein, Lat. 23°11 N. Long. 75°52 E.

UDJDJAYANTA 有善多 A mountain (with a monastery) in Surâchṭra.

UDJIKAN v. Hudjikan.

UDYÂNA or Udjyâna or Udjiyâna (?) 烏耆延那 or 烏杖烏 or 烏孫埸 or 烏萇 or 烏長 or 烏塲 explained by 苑 lit. a park. An ancient kingdom in the N. W. of India, the country along the S'ubhavastu; the Suastene of the Greeks, noted for its forests, flowers and fruit (whence its name "park").

UDRA RÂMA PUTTRA or Udraka or Rudraka (Tib. Rangs byed kyi bou lhag spyod) 鬱陀羅摩子 or 鬱頭藍子 lit. Udra the son of Râma. A Brahman who for some time taught S'âkyamuni.

UDUMBARA 優曇鉢羅 explained by 靈瑞 lit. subtle and auspicious. A sacred tree, believed to produce fruit without

producing flowers except "once in 3,000 years." Its fruit is called 無花果 lit. fruit without flowers (common Chinese name for figs). The tree, which is no doubt the *Ficus glomerata*, is often confounded by Chinese with the Jack tree (v. Panasa), and sometimes called 尼羅優曇鉢羅 (Nila Udumbara). The flowers are on account of their rarity—they appear but once in 3,000 years *i. e.* require the eye of a botanist to detect them—a symbol of Buddha, and as such frequently quoted.

UIGURS 偎彝 or 偎胡 A tribe of Turks settled A. D. 640 under a king of their own near Turfan (吐魯番) Lat. 42°10 N. Long. 83°45 E. and then known by the name Kau-chang (高昌) or Kau-cha (高車). About 750 A. D. they split into 2 tribes called by Abbulgasi On Uigurs (the 10 Uigurs) and Tokus Uigurs (the 9 Uigurs). About 1,000 A. D. they invaded Tangut (河西) whence they were dislodged and driven farther West by Chinghis-khan. They had then an alphabet which had probably been given to them by Nestorian missionaries. Chinghis-khan adopted it and introduced it among the Mongols. A. D. 1,294 the whole Buddhist canon was translated from Sanskrit and Tibetan sources and written out in the Uigur character.

ULAK (Tib. Ulag or Ulat) 烏落 An Uigur term (lit horse) expressing the duty of providing relays of horses etc. to travelling officials in Mongolia Manchuria and Tibet.

ULAMBA (?) 烏藍婆 explained by 倒懸 lit. hung up by the heels (a metaphor for mental suspense and its anguish), or 盂蘭 or 盂蘭盆 explained by 貯食之器 lit. a vessel to pile up eatables on. A religious service performed for the benefit of Prêtas (q.v.), brought to China "from the West," but believed to have been sanctioned by S'âkyamuni himself. A disciple of the latter, Mâudgalyâyana, had gone to hell instigated by filial piety, to feed and release his mother, who after her death had been reborn there as a Prêta suffering continuous hunger and pain "as if hung up by the heels" (Ulamba ?). He failed at first, but on appealing to S'âkyamuni was told that no power in heaven or earth could alleviate the pain of Prêtas nor release them except "the united efforts of the whole Buddhist church (十方衆僧 *i. e.* the priesthood)." S'âkyamuni further explained all the details of a ritual to be gone through by priests on behalf of departed spirits, in order to appease their hunger and finally to release them from hell altogether. Ânanda also is said to have been appealed to by a Prêta to alleviate his sufferings when S'âkyamuni gave the same instructions. S'âkyamuni's authority for this "litany for the

dead" is of course forged. We have here but a product of the Yôgâtchâra school (q.v.), first introduced in China by Amôgha (q.v.) about 733 A. D. Engrafted upon the native ancestral worship this ceremonial "for feeding the ghosts of deceased ancestors of 7 generations" obtained immense popularity and is now practised by every body in China, by Tauists even and by Confucianists, especially on the 15th day of the 7th month. For two weeks previous to that day the priests—Buddhists or Tauists—recite their litany for the dead unceasingly day and night, presenting the food intended for the Prêtas first at the altars of the Triratna and the Sapta Tathagata, burning clothes (made of paper) for the benefit of those who have been drowned and finally scattering the food among the crowd of Prêtas supposed to be present,—all according to an elaborate ritual. The expenses of the priests are defrayed by private associations got up for the purpose (盂蘭勝會). The ceremony—popularly known by the term 醮 "sacrifice to ancestors"—may be performed on land or on the water (放水陸) and is sometimes simply called 燒衣節 "the festival for burning clothes." With the exception of the latter ceremony the whole ritual bears a striking resemblance to a Roman Catholic "mass for the dead," the requiem and sacrament corresponding to the litanies and rice offering of the Buddhists.

This dogma is however another instance of the expansion given to the system of ancient Buddhism by Buddhists of the North, for it is totally unknown to Southern Buddhists and the idea of intercession on the part of the priesthood for the benefit of others is utterly antagonistic to the explicit teaching of primitive Buddhism which allows of no atonement, insisting upon every individual working out his own salvation.

UṆÂDI 嗢那地 or 温那地 A grammatical term, said to signify "a class of words composed of 2,500 S'lôkas."

UPÂDÂNA 取 lit, to grasp. One of the 12 Nidânas (q.v.), the attempt to grasp and retain sensuous existence as long as possible.

UPADÊS'A or Upadês'a S'âstras 烏波第鑠 or 鄔波提鑠 or 優波提舍 explained by 論議 lit. discourses and discussions. 1., A section of Buddhist literature, dogmatic discourses. 2., A synonyme for Abhidharmapiṭaka. 3., Another name for the Tantras, the textbooks of the Yôgâtchâra school (q.v.).

UPADHYÂYA 烏波陀耶 or 有波弟耶夜 or 和闍 or 和闍 or 和尙 explained by 親教師 lit. a self-taught teacher, or by 知有罪知無罪 lit. he

who knows what is sinful and what is not sinful, with the note "in India the vernacular term for Upadhyâya is 殞社 (Munshee ?), in Kustana and Kachgar they say 鶻社 (now pronounced hwah-shie) and from the latter term are derived the Chinese synonymes 和闍 (ho-shie) and 和尙 (ho-shang)." The Indian term was originally a designation for those who teach only part of the Vêdas, the Vêdangas. Adopted by Buddhists of Central Asia it was made to signify the priests of the older ritual in distinction from the Lamas. In China it has been used first as a synonyme for 法師 *i. e.* priests engaged in popular teaching, in distinction from 律師 *i. e.* Disciplinists and 禪師 *i. e.* contemplative philosophers; then it was used to designate the abbots of monasteries. Popularly however it is now applied to all Buddhist priests without distinction of rank and explained by 近誦 lit. those who read (the canon) near (to their superior).

UPAGARUḌA 優波迦嘍茶 A fabulous bird (v. Garuḍa).

UPAGUPTA (Tib. Oye sbas) 烏波毱多 or 鄔波毱多 or 優波毱多 or 優波掘多 explained by 近護 lit. near protection. A native of 吒利 Pâṭaliputtra (?), a S'ûdra by birth, who entered upon monastic life when 17 years old, became an Arhat 3 years later and conquered Mâra in a personal contest. He laboured in Mathurâ as the 4th patriarch and died 741 (correctly 335) B. C.

UPÂLI (Singh. Upâlisthavira. Tib. Nye var khor. Mong. Tchikhola Aktchi) 優波離 One of S'âkyamuni's disciples, a S'ûdra by birth and originally a barber. On account of his comprehensive knowledge of the Vinaya S'âkyamuni gave him the title 持戒 "he who keeps the precepts." He distinguished himself as one of the 3 leaders of the first Synod (543 B. C.) and as the principal compiler of the canonical books which form the Vinaya.

UPÂNANDA (Tib. Ne dgah vo) 塢波難陀 or 跋難陀 1., An Arhat, a disciple of S'âkyamuni. 2., A Nâga king.

UPÂSAKA (Tib. Dge sñen. Mong. Ubaschi) 烏波索迦 or 優波娑迦 or 優婆塞 explained by 近侍 lit. close attendants, or by 信事男 lit. heroes of faith, or by 近事男 lit. approaching devotees of the male sex. Lay-members of the Buddhist church who without entering upon monastic life observe the principal commandments. Female lay-members are called Upâsikâ (Singh. Upasikawa. Tib. Dge sñen ma. Mong. Ubaschanza) 烏波斯迦 or 優波賜迦 or 優波夷 explained by 近事女 lit. approaching female devotees,

or by 近善女 lit. approaching pious women.

UPASÊNA 頞鞞 A military title like As'vadjit (q.v.).

UPASTHÂNA (Pâli. Patthâna. Singh. Passana) 處 lit. condition, dwelling. See under Smrity upasthâna.

UPATICHYA (Pâli. Upatissa. Tib. Ner rgyal) 優婆室沙 Another name for S'âriputtra (q. v.).

UPAYA or Upayakâus'alya 方便度 lit. salvation by (the knowledge of) the proper means (sc. which convey people to Nirvâṇa). One of the 10 Pâramitâs (q.v.).

UPÊKCHÂ (Pâli. Upêkhâ) 捨 lit. to abandon. One of the 7 Bôdhyanga, designating a state of indifference which "abandons" the exercise of the mental faculties.

URAGASÂRA (Pâli. Uraggapriya) the same as Tchandanêva.

URAS'Î or Uras'â 烏剌尸 An ancient province of Cashmere, the Ouastene of Ptolemy, the region S. W. of Serinagur, Lat. 33°23 N. Long. 74°47 E.

ÛRṆA (Tib. Mdsod spou) 眉間白毫 lit. white soft hair between the eyebrows. A circle of hair between the eyebrows, a characteristic mark (Lakchaṇa) of every Buddha, out of which he is able to send forth streams of light illuminating every universe.

URUVILVÂ (Singh. Uruwelaya) 苦行林 lit. the forest of painful practises or 木瓜林 lit. the Papaya forest. A place near Gayâ where S'âkyamuni practised austere asceticism for 6 years.

URUVILVÂ KÂS'YAPA 優樓頻螺迦葉 or 烏盧頻螺迦葉波 One of the principal disciples of S'âkyamuni, so called because he practised asceticism in the Uruvilvâ forest (see above) near Gayâ, or, according to others, because he had on his breast a mark resembling the fruit of the 木瓜 *Papaya carica.* He became an Arhat and is to reappear as Buddha Samantaprabhâsa.

UTCHTCHASAYANÂ MAHÂSAYANÂ VÊRAMAṆÎ 不坐高廣大牀 lit. abstinence from the use of an elevated broad couch. One of the 10 rules for novices. See S'ikchapada.

UTKALA v. Uḍa.

UTKAṬUKÂSANA (Singh. Ukkutika) 結跏趺坐 lit. sitting on the hams (frequently followed by the remark 身心不動 lit. so that body and soul remain motionless). The favourite posture of ascetics, considered to be best adapted for meditation.

UTPALA or Nila Utpala 優鉢羅 or 鬱鉢羅 or 漚鉢羅 or 嗢鉢 or 尼羅烏鉢羅 explained by 青蓮花 lit. blue lotus flowers, or by 黛花 lit. the dark (blue) flower. 1., One of the 8 large cold hells (v. Nâraka) where the flesh of the criminals bursts open in innumerable places each resembling a tiny lotus bud about to unfold itself.

2., One of the 10 hot Lôkantarika hells (v. Nâraka) where the flames have the colour of the lotus flower.

UTTARA 嗢呾囉 explained by 上 lit. superior. An Arhat of Tchulya who became a disciple of Dêva Bôdhisattva.

UTTARÂCHÂDHA 嗢怛羅頞沙荼 The month in which S'âkyamuni was conceived corresponding to the time from the 14th day of the 4th Chinese month to the 15th day of the 5th month.

UTTARAKURU or Kurudvîpa (Singh. Uturukura. Tib. Byang gyi sgra mi sñan. Mong. Môh dôhtou) 鬱多羅拘樓 or 鬱怛羅究瑠 or 鬱怛羅越 or 鬱單越 or 嗢呾羅拘羅 or 嗢怛羅句嚧 or 俱盧洲 explained by 高上 lit. high elevated, with the note "higher than any other continent," therefore also explained by 勝洲 lit. the superior continent. 1., One of the 4 continents of which every universe is composed, lying N. of the Mêru. It resembles a square in shape, the faces of the inhabitants being likewise square. Uttarakuru is mentioned in Brahmanic cosmography as the dwelling of the gods and saints. Lassen sees in it a reminiscence of the ancient home of the Aryan races in the North.

UTTARÂSAMGHÂTI or Samkakchikâ (Mong. Jeke majak) 郁多羅僧伽 or 鬱多羅僧伽 or 漚多羅僧 or 郁多羅僧 explained by 上著衣 lit. an over-all, sartout, or by 覆左肩衣 lit. a garment thrown over the left shoulder. A sort of mantle, thrown over the left shoulder so that the right arm and part of the chest remains uncovered. Part of a priest's ornate.

UTTARASÊNA 嗢呾囉犀那 explained by 上軍 lit. a superior army. A king of Udyâna who obtained part of S'âkyamuni's relics.

V

VÂCHPA (Pâli. Wappa. Tib. Rlangs pa) 婆沙波 or 婆數 One of the first five disciples of S'âkyamuni, sometimes called Das'abala Kâs'yapa.

VADI or Vati 伐地 An ancient little kingdom and city on the Oxus, the modern Betik Lat. 39°7 N. Long. 63°10 E.

VADJRA (Tib. Rdo rdje. Mong. Ortschir) 伐闍羅 or 跋折羅 or 跋闍羅 or 金剛杵 lit. the diamond club. 1., One of the Sapta Ratna, the diamond. 2., The sceptre of Indra as god of thunder and lightning, with which he slays the enemies of Buddhism. 3., The same

in a simplified form is now used by priests, exorcists and sorcerers as a sceptre of prayer expressive of the irresistible power of meditation, incantations and Dharanîs. 4., In speculative philosophy it is used as a symbol of the all-conquering power of Buddha who by means of Pradjñâ overcomes sin and evil (金剛喩佛性 lit. the diamond is like the nature of Buddha). 5., Name of a Nirgrantha, a fortune-teller, who predicted Hiuentsang's return to China.

VADJRA MATI 金剛智 lit. the wisdom of the Vadjra. An Indian of royal descent who arrived in China A. D. 270, was called to court and procured rain in a time of drought. He was the first to introduce the Yôgâtchâra system in China but his successor Amôgha surpassed him in influence and activity. He ended his days in silent meditation.

VADJRAPÂṆI (Tib. Lag na rod rdje. Mong. Utschir bani) 跋闍羅波膩 or 和夷羅洹閱叉 or 手執金剛杵 lit. he who holds the diamond club in his hands, or 金剛力士 lit. the diamond heroe, or 密跡金剛菩薩 lit. the Bôdhisattva (called) the Vadjra of secret vestiges (effects). One of the many names of Indra, especially used by the Yôgâtchâra school, which describes him as a demon king with a retinue of 500 Yakchas, a valiant protector of Buddhism. He is said to have been formerly the the son of a Tchakravarttî, when the conversion of 1,000 of his brothers provoked the wrath of his youngest brother who swore to persecute them for ever. Thereupon our heroe swore to defend them and was consequently reborn as a Yakcha king, grasping the Vadjra, with which he is ever ready to crush the foes of the Buddhist church. He is sometimes identified with Mañdjus'rî and in Nepaul worshipped as the Dhyâni Bôdhisattva of Akchôbhya. Magic prayers (金剛陀羅尼 Vadjrapâṇi Dhâraṇî) of particular efficacy are said to be derived from him.

VADJRASAMÂDHI 金剛三昧 A fictitious degree of ecstatic meditation (v. Samâdhi).

VADJRÂSANA the same as Bôdhimaṇḍa.

VADJRASATTVA 金剛薩埵 A fictitious Buddha of the Yôgâtchâra school. Nepaulese texts count him the 6th Dhyâni Buddha.

VADJRA TCHTCHHÊDIKÂ PRADJÑÂPÂRAMITÂ SÛTRA 金剛般若經 lit. the diamond Pradjñâ Sûtra, or 能斷金剛般若經 lit. the Sûtra of the Pradjñâ which is able to crush diamond. A philosophical work, a condensation of the Pradjñâpâramitâ (q.v.).

VÂIBHÂCHIKA 毗婆沙論師 lit. masters of the Vibhâchâ S'âs-

tra. One of the 4 great Buddhist systems of philosophy; in Chinese texts it is mostly quoted under the name Sarvâstivâdâḥ (q.v.). Its name is derived from the Vibhâchâ S'âstra which is the favourite classic of the followers of this school.

VÂIDÊHÎ (Tib. Lous hphags) 韋提希 or 提希 explained by 思惟 lit. thought and reflection. The wife of Bimbisâra, mother of Adjâtas'atru, also called S'rîbhadrâ.

VÂIDÛRYA (Tib. Waidurja) 毗頭利 or 鞞稠利夜 or 吠瑠璃耶 or 毗瑠璃 or 瑠璃 1., Lapis lazuli, one of the Sapta Ratna, described as "a jewel of green colour, exceedingly precious and incombustible." 2., A mountain near Vârâṇas'i.

VAIHÂRA (Pâli. Vibharo) 賓波羅窟 lit. the Vibhâro cavern. A rock cut temple on a mountain near Râdjagriha, now called Baibhargiri. S'âkyamuni used to resort thither for meditation.

VÂIPULYA 毗富羅山 One of the 10 fabulous mountains.

VÂIPULYA SÛTRAS or Mahâvâipulya Sûtras 毗佛略 or 方等 which may mean either "several places" sc. Sûtras concerning 此方 the present world (Artha) and 上方 the future (upper) world (Dharma), or—taking 方 in the sense 道 "doctrine"—books on doctrinal points. Other explainations are 方廣 lit. expansion of the doctrine, 無量義經 lit. Sûtras of unfathomable (depth of) meaning, or 大乘經 lit. Sûtras of the Mahâyâna school. A section of Buddhist literature comprising those Sûtras which are distinguished by an expansion of doctrine and style (Sûtras développés. Burnouf). They are apparently of later date showing the influence of different schools; their style is diffuse and prolix, repeating the same idea over and over again in prose and in verse; they are also frequently interlarded with prophecies and Dhâraṇîs.

VAIRÂTA 波里夜多羅 An ancient kingdom and city of India, the modern Beerat, Lat. 27°42 N. Long. 75°50 E.

VÂIRÔTCHANA (Tib. Rnam par snang mdsad) 毗盧遮那 or 毗盧折那 explained by 遍照 lit. he who enlightens all, or by 種種光明照 lit. he who sheds abroad all manner of light and brightness. 1., One of the persons of the Buddhist trinity (v. Triratna), the embodiment of the law (v. Trikâya), the personification of wisdom (智身) with the attribute "absolute purity" (清淨). His peculiar domain is the 4th Buddha kchêtra (q.v.). One of the 5 Dhyâni Buddhas of the Nepaulese, with Samantabhadra for his Bôdhisattva. 2., A native

of Cashmere who first introduced Buddhism into Kustana.

VÂIRÔTCHANARAS'MI PRATIMAṆḌITA 淨光莊嚴 lit. ornaments of pure light. 1., A fabulous Buddha of the universe Kamaladala vimala nakchâtra râdja samkusumitâbhidjña. 2., The realm of king S'ubhavyûha and Buddha Djaladhara gardjita ghôchasusvara nakchâtra râdja samkusumitâbhidjña.

VÂIRÔTCHANA RASM'I PRATIMAṆḌITA DHVADJA 光照莊嚴相 lit. the reflex of illuminated ornaments. A Bôdhisattva, disciple of S'âkyamuni, who was in a former life Vimaladattâ.

VÂIS'AKA 鞞索迦 An ancient kingdom in the Oude territories, probably the region about Biswah Lat. 27°28 N. Long. 80°6 E.

VÂIS'ÂKHA or Vâis'âkha matri or Vis'âkha (Pâli. Wisâkhâ mâtâwi. Singh. Wisâkhâ) 鞞索迦 or 鼻奢佉 or 毗舍佉母 (mother Vis'âkha), with the note "so called, because born in the month Vâis'âkha." A wealthy matron who built a vihâra for S'âkyamuni and became "mother" superioress of a number of Upâsikâs. She was the wife of Anâthapiṇḍika.

VÂIS'ÂKHA 吠舍佉 The second month in spring, the time from the 15th day of the 2nd to the 16th day of the 3rd Chinese months.

VÂIS'ÂLÎ (Pâli. Vêsâli or Vêsaliya puri. Singh. Wisala Tib. Yangs patchan. Mong. Ootu) 毗舍離 or 吠舍釐 or 維耶離 or 鞞奢隸夜 An ancient kingdom and city with oligarchical constitution, the leaders of which, known as the Litchhavis, embraced Buddhism early. The second Synod assembled there (443 B.C.). Hiuentsang found the city almost in ruins. The latter still exist close to Bassahar, N. of Patna.

VÂIS'ÊCHIKA (Tib. Bye brag pa) 鞞崽迦 or 衛世師 or 衞世師 explained by 勝論外道 lit. heretics who defeat the S'âstras, or by 勝 lit. conquerors. An atomistic school attached to the Sañkhya philosophy. Famous dialecticians, noted for the constant use of 6 logical categories (六諦) viz. substance, quality, action, existence, the unum et diversum and the aggregate.

VÂIS'RAMAṆA or Vâis'ravaṇa or Dhanada (Singh. Wêsamuna. Siam. Vetsâvan. Tib. Rnam thos kyi bou. Mong. Bisman tegri) 鞞舍羅婆拏 or 鞞室羅懣囊 or 毗沙門 or 毗舍明 explained by 諸處遍聞 lit. one who hears (the sounds of) all regions, or by 普聞 lit. one who hears everywhere, or by 多聞 lit. one who hears much, or by 離聞 lit. one who hears (though) absent, with the following note "he was originally 俱乞羅 Kuvêra (the Brahmanic god of wealth and regent of the

North); as such he once listened to the preaching of Buddha, took the yellow robe and desired to be admitted into the priesthood, whereupon all (sc. the priests) affrighted asked each other exclaiming 伊是沙門 "why? he a S'ramana!" and thenceforth gave him the name Vâis'ramaṇa (毗沙門)." The Plutus of the Hindoos, adopted by Buddhism on account of his popularity. He is counted one of the Tchatur Mahârâdjas, guardian of the North, with an army of Yakchas, and said to possess vast treasures of gold and jewels. He is also styled 星宿之主 a regent of the stars. His favourite colour is yellow. He is worshipped by the common people as the god of riches since the emperor Hiuan Tsung (玄宗) of the T'ang (唐) dynasty built a temple for him (A. D. 753). He plays an important part in the Tantras and many Dharanîs are ascribed to him.

VÂIS'YA (Tib. Rdjo hou rigs) 毗舍多 or 吠奢 or incorrectly 毗舍羅 explained by 居士 lit. local residents, or by 商賈 lit. traders. One of the castes of Hindoo socioty, the "bourgeoisie."

VAKCHU v. Vanksu.

VAKHAN v. Invakan.

VAKULA 薄何羅 or 薄拘羅 explained by 善容 lit. good looks. 1., An Arhat, disciple of S'âkyamuni, famous for his intelligence. He is to be reborn as Buddha Samantaprabhâsa. 2., A demon.

VALLABHÎ 伐臘毗 An ancient kingdom and city on the Eastern coast of Gujerat. See Lâra.

VANKSU or Vakchu (Tib. Paktchhou. Mong. Amoudêria) 縛芻 or 博叉 or 薄叉 or 婆叉 explained by 青河 lit. blue river (common misprint for 清河 lit. pure river). The Oxus (now called Amoo or Jinoon), one of the great rivers said to rise from the Anavatapta (in this case Sirikol) lake, whence it issues through an aperture shaped like the mouth of a horse (made of Lapis lazuli) and having flown once all round the lake to turn in a westerly or north-westerly direction. It is said to empty itself into the northern sea (Caspian) after having passed through Persia (波斯) and the mysterious country Fuh-lim (拂林) which probably means Bactria (—unless indeed the 4 characters 波斯拂林 are taken as a compound term designating Persepolis?).

VÂRAHAMÛLA v. Paramalagiri.

VARAṆA 伐剌拏 A mountainous province of Kapis'a with city of the same name, probably the country S. E. of Wauneh in Lat. 32°30 N. Long. 69°25 E.

VÂRÂṆAS'Î (Burm. Baranathee. Tib. Waraunasso) 波剌那斯 or 波羅奈斯 or 波羅奈 or 波羅痆斯 or 波羅捺寫 ex-

plained by 江遶城 lit. a city surrounded by rivers. An ancient kingdom and city near the Ganges, noted (A. D. 640) as the head quarters of S'ivaism. The modern Benares, Lat. 25°23 N. Long. 83°5 E.

VARANGALA v. Viñgila.

VARAPRABHA 妙光 lit. wonderful light. An ancient Djâtaka of Mâitrêya when he was a Bôdhisattva with 800 disciples.

VARASÊNA 婆羅犀那 A pass on the Paropamisus now called Khawak, S. of Inderaub (Lat. 35°41 Long. 69°22 E.). Hiuentsang calls it "the highest point on Djambûdvîpa." Wood gives its height as 13,200 feet.

VARAVALÎN the same as Alni.

VARCHÂS or Varchavâsana (Pâli. Vassa) 跋利沙 or 婆利師 explained by 雨時 lit. the rainy season, or 雨安居 lit. quiet residence during the rains, or 坐臘 lit. retreat (during the month) Nabhas or 夏坐 summer retreat. One of the most ancient institutions of Buddhist discipline requiring all ecclesiastics to spend the rainy season in a monastery in devotional exercises. Chinese Buddhists naturally substituted the hot season for it (from the 16th day of the 5th to the 15th day of the 9th Chinese months).

VÂRCHIKA (Tib. Varcha) 婆利師迦 or 婆師迦 or 婆使迦 or 婆師波利 explained by 雨時生花 lit. a flower which grows (blooms) in the rainy (varcha) season (kala) or by 夏生花 lit. a flower that grows in summer. A species of perfume used especially for scenting oil. Probably *Lignum Aloës.*

VARDASTHÂNA or Vridjisthâna 佛栗恃薩儻那 An ancient kingdom, the country of the Vardaks, the Ortospana of Ptolemy, the region about Cabool (Lat. 34°32 N. Long. 68°55 E.).

VARDDHANA v. Puṇḍravarddhana.

VARIKATCHA or Varukatchêva the same as Barukatchêva.

VARUCHA 跋虜沙 A town in Gandhâra, to the E. of Peshawur, N. of Attock.

VARUṆA (Tib. Tch'ou lha) 婆樓那 explained by 水天 lit. the dêva of the water. The Brahmanic god of the waters, the Indian Neptune and the regent of the west division of the earth.

VAS'AVARTI 婆舍跋提 or incorrectly 波那和提 or (full title) 波羅尼蜜波舍跋提 Paranirmitavas'avarti (q. v.).

VAS'IBHA 跋始婆 A monastery 24 li W. of Puṇḍravarddhana.

VASICHṬHA 婆私瑟侘 with the attribute 大仙 a great Richi. One of the 7 ancient Richis of Brahmanic mythology, one of the famous champions for the prerogatives of the priesthood. He is said to have been translated to the skies where he now shines

a star of the 2nd magnitude in N. Lat. 60°.

VASUBANDHU 伐蘇槃度 or 婆藪槃豆 or 婆修盤頭 or 世親 lit. kindred with the world, or 天親 lit. kindred with heaven. A native of Râdjagriha, where he and his twin brother Kchuni (芻尼) were born in consequence of his mother dreaming that she swallowed 2 pearls, a bright one and a dark one. He is called a descendant of Vâis'âkha. When 17 years old he became an Arhat and laboured in Ayôdhyâ as the 21st patriarch until A. D. 117. He was a disciple of Nâgârdjuna and composed the Abhidharma kôcha, the Anuttarârthasatya and other S'âstras. He is now supposed to be residing in Tuchita as a Bôdhisattva.

VASUDÊVA 婆藪天 The only name under which Vichṇu seems to be known to Chinese Buddhists.

VÂSUKI 和修吉 explained by 多頭 lit. (one who has) many heads. A king of Nagas.

VASUMITRA (Tib. Wamisutra) 伐蘇蜜呾羅 or 婆蘇蜜多羅 or 婆須蜜 or 和須蜜多 or lit. friend of the world. A native of Northern India who used to go about drinking and rioting until he was converted by Mikkaka when he went to Kamarûpâ where he first introduced Buddhism. He was a follower of the *Sarvâstivâdâḥ school*, wrote the Abhidharmá prakaraṇa pada s'âstra, and took a principal part in the last revision of the canon as the president of the fourth or third Synod under Kaniçhka (B. C. 153). He must have died immediately after this synod—say about 150 B. C., though Chinese texts place his death in the year 590 B. C.

VATAYANÂ RÂDJA 隙塵 lit. the dust of a crack *i.e.* the atom of dust that passes through a tiny crack. A fraction of a Yôdjana, the 7th part of a Sas'arâdja.

VATI v. Vadi.

VATSARÂDJA 拂少王 lit. king Vatsa. The same as Udâyana.

VATSAPATTANA v. Kâus'âmbî.

VATSARA 歲 lit. a year. The solar year, divided into 2 Ayanas (行 lit. march *i.e.* the march of the sun between the equinoctial points) called Udagáyana and Dakchiṇâyana.

VÂTSÎPUTTRÎYÂḤ 跋私弗多羅部 or 婆蹉富羅部 or 婆雌子部 explained by 犢子部 lit. the shool of the calf's son, or by 可住子部 lit. the school of the son of him who could dwell (in a certain place), with the note "the original textbook of the Vinaya (as taught by this school) has never reached China." A philosophical school, one of the 5 grand divisions (五部) of the Sarvâstivâdâḥ (Vâibhâchika) school, said to have been founded by the Arhat Vatsiputtra a descendant of the ancient Richi 跋

私 Vatsu (or Vasu ?). Hodgson and Csoma mention this school as a minor division of the Sammatâḥ school.

VÊDA (Tib. Rig byed) 伏陀 or 鞞陀 or 毗陀 or 韋陀 explained by 知 lit. knowledge. 1., The Vêda of the Hindoos, said to have been first composed by Brahmâ in one book, then recast in four books (v. Ayurvêda, Yadjurvêda, Samavêda and Atharvavêda) and finally in 25 books. Vyâsa is said to have been the principal compiler after Brahmâ, and to have composed "the Vêda on man." sc. for the instruction of mankind (the 18 Puranas ?). No translation of any part of the Vêda seems to have reached China. Chinese Buddhists look upon it as an heretical work. 2., A fabulous Bôdhisattva the first general in command of the army under the Tchatur Mahârâdjas. A valiant protector of Buddhism, the *defensor fidei*, whose statue—with drawn sword—is placed at the entrance of every monastery.

VÊDANÂ 受 lit. to receive. One of the 5 Skandhas, one of the 12 Nidânas; sensation. Csoma defined it by perception, Burnouf by notion, Hardy—like the Chinese—by sensation.

VÊDANÂ SMRITY UPASTHÂNA (Pâli. Wêdanâuupâsanâ) 念受處苦 lit. to remember that sensation's dwelling is misery. One of the 37 Bôdhipakchika dharma, one of the 4 Smritynpasthana, implying the habit of recollecting that all forms of sensation are but so many forms of misery.

VÊMATCHITRA 毗摩質多羅 explained by 海水波音 lit. the sound of the waves of the sea. A fabulous king of Asuras whose residence is at the bottom of the ocean. He is the father of Indra's wife.

VÊṆUVANA (Tib. Od ma) 竹林 lit. bamboo forest, or 竹苑 lit. lit. bamboo garden. A park (commonly called Karaṇḍa vênuvana) near Râdjagriha, with the Vênuvana vihâra (竹林精寺 or 竹苑寺) in the centre, a favourite resort of S'âkyamuni.

VÊTÂLA 毗陀羅 or 韋陀羅 explained by 赤色鬼 lit. a red coloured demon, or by 厭禱鬼 lit. a demon who loathes prayer. A class of demons, said to possess the power of quickening dead corpses.

VIBHÂCHÂ S'ÂSTRA 毗婆沙論 or 婆沙論 A philosophical work by Manôrhita. See Vâibhâchika.

VIBHÂRO v. Vaihâra.

VICHÂṆA 毗沙拏 explained by 角 lit. horn, especially occurring in the phrase Khadga vichaṇa kalpa 喩猶佉伽毗沙拏 lit. similar to the horn of the khadga (rhinoceros). An epithet of the Pratyêka Buddha who living "singly" in the wilderness endowed with "singular" intelligence

(獨覺) resembles the solitude loving rhinoceros with its "single" horn (獨角).

VIDÊHA (Tib. Lous hphags) 毗提訶 or 彿提䵷 or 弗于逮 1., An abbreviation for Purvavidêha. 2.. Another name for Vâis'âlî and the neighbourhood of Mâthava.

VIDJÑÂNA (Singh. Winyâna. Burm. Wignian) 識 lit. consciousness. One of the 12 Nidânas; consciousness with regard to the various perceptions and sensations in their concatenation and unity. Six Vidjñânas (六識) also called Chaḍâyatana (六處 lit. 6 dwellings (sc. of sensation) are mentioned, for which see under Tchakkchur, S'rôtra, Ghâṇa, Djihvâ, Kâya and Manas. Thence are derived the 6 Bâhya ayatana (六塵 lit. 6 atoms of dust *i.e.* outward perceptions) viz. Rûpa, Sadda, Gandha, Rasa, Pôṭṭabha and Dharma.

VIDYÂDHARAPIṬAKA or Dhâranîpiṭaka 禁呪藏 lit. the collection of (formulas for) exorcism and magic incantations. A section of Buddhist literature, the canon of Dharanîs which with the Samyukta sañtchaya piṭaka is a later addition to the original Tripiṭaka.

VIDYÂ MÂTRA SIDDHI 尾底牙磨伭囉悉底 and Vidyâ mâtra siddhi tridas'a s'âstra kârikâ 唯識三十論釋 Two philosophical works by Vasubandhu.

VIGATABHAYA (lit. free from fear) 最淸淨 lit. extremely pure. The 730th Buddha of the present Kalpa.

VIHÂRA (Siam. Piban or Vat. Tib. dGon pa or Gtsong lag khang. Mong. Kiit or Ssümä) 毗訶羅 or 鼻訶羅 explained by 僧坊 lit. the dwelling of priests or by 僧遊履處 lit. the place where priests ramble about in sandals, or by 精舍 lit. a pure dwelling, or by 精廬 lit. a pure cottage, or by 佛寺 lit. a Buddhistic temple. 1., A general term for places in which followers of Buddha assemble. 2., The temple within a monastery, as the principal meeting place. 3., Buddhistic monasteries, originally built of red Sandal wood in the midst of a park, but in exceptional cases cut out of the living rock. "A model vihâra ought to be built of red Sandalwood, with 32 chambers, 8 Tâla trees in height, with a garden, park and bathing tank attached; it ought to have promenades for peripatetic meditation (v. Tchang kramana) and to be richly furnished with stores of clothes, food, bedsteads, mattresses, medicines and all creature comforts." See also Samgharama.

VIHÂRASVÂMIN 毗訶莎弭 explained by 寺主 lit. the superior of a monastery. General designation for Buddhist abbots. See Karmadana.

VIKÂLABHÔDJANA VÊRAMAṆÎ 不非時食 lit. thou shalt not eat at unseasonable hours. One of the 10 rules for novices. See S'ikchâpada.

VIKRAMÂDITYA 馝柯羅摩阿佚多 or 毗訖羅摩阿迭多 or abbrev. 香柯 explained by 超日 lit. he who surpasses the sun. A king of S'râvastî, the most lavish benefactor of the Buddhist church, who reigned "about 1,000 years after Buddha."

VIKRÎTAVANA 買林 lit. the sold forest. A monastery 200 li N. W. of the capital of Cashmere.

VIMALA (Tib. Dri ma med) 無垢 lit. undefiled, or 淨 lit. pure. 1., The universe where the daughter of Sâgara lives as Buddha. 2., A fictitious degree of Samâdhi.

VIMALADATTÂ 淨德 lit. pure virtue (the character 德 lit. virtue is here probably a misprint for 得 lit. gift). 1., The wife of S'ubhavyûha, reborn as Vâirôtchana ras'mi pratimaṇḍita dhvadja. 2., A fictitious degree of Samâdhi.

VIMALAGARBHA 淨藏 lit. pure treasure. 1., The eldest son of S'ubhavyûha, reborn as Bhâichadjyarâdja. 2., A fictitious degree of Samâdhi.

VIMALÂGRANÊTRA v. Vimalanêtra.

VIMALAKÎRTTI 毗摩羅詰 or 維摩詰 or 毘摩羅雞利帝 explained by 無垢稱 lit. undefiled reputation. A native of Vâis'âlî, said to have been a contemporary of S'âkyamuni and to have visited China.

VIMALAKÎRTTI SÛTRA 毗摩羅詰經 or 維摩詰所說經 explained by 淨名 lit. pure name. A Sûtra reporting (fictitious) conversations between S'âkyamuni and some residents of Vâis'âlî, translated into Chinese by Kumaradjiva (A. D. 397—415).

VIMALAMITRA 毗末羅蜜多羅 or 無垢友 lit. undefiled friend. A native of Cashmere a follower of Saṁghabhadra, who whilst vowing to write against the Mahâyâna school was struck down dead.

VIMALANÊTRA or Vimalagranêtra 淨眼 lit. pure eyed. 1., The second son of S'ubhavyûha, reborn as Bhâichadjyasamudgata. 2., A title given to S'rîgarbha.

VIMALANIRBHÂSA 淨光 lit. pure light. A fictitious degree of Samâdhi.

VIMALAPRABHÂ 淨光明 lit. pure light and brightness. 1., A fictitious degree of Samâdhi. 2., A fabulous Buddha (Tib. Dri med pahi od).

VIMATISAMUDGHÂTIN 除疑意 lit. the mind that removes doubts. The 6th son of Tchandra sûrya pradîpa.

VIMBASÂRA or Vimbisâra v. Bimbisâra.

VIMÔKCHA or Vimukti (Pâli. Vi-

mòkha or Nimutti) 解脫 lit. the act of self-liberation or 解脫處 lit. the dwelling (state) of liberty. There are 8 acts (Vimôkcha) 八解脫 of liberating one's Self from all subjective and objective trammels and as many states of liberty (Vimukti) resulting therefrom. They are enumerated as follows, 1., the getting rid of the view that there is (the idea of) form inwardly and likewise that there is form outwardly (觀內有色外亦觀色解脫), 2., the getting rid of the view that (though there be) inwardly no (idea of) form yet form exists outwardly (觀內無色外亦觀色解脫), 3., the getting rid of all forms subjectively and objectively (內外諸色解脫), 4., the getting rid of the dwelling of unlimited emptiness (空無邊處解脫), 5., the getting rid of the dwelling of unlimited knowledge (識無邊處解脫), 6., the gettling rid of the dwelling where there is absolutely nothing (無所有處解脫), 7., the getting rid of the dwelling where there is neither consciousness nor unconsciousness (非想非非想處解脫), 8., the getting rid of the dwelling of annihilated sensation and thought (滅受想處解脫). These 8 degrees of mental self-inanition are apparently 8 progressive stages on the path to Nirvâṇa. As Buddhism set up localities in the universe corresponding to every possible mental (or moral) state, thus of these 8 categories the first three correspond to the 4 Dhyânas (q. v.), the next four to the Tchatur arûpa brahmalôka (q. v.) and the last to Nirvâṇa itself. The same idea is expressed in the report that when S'âkyamuni died "his spirit entered the 4 Dhyânas and thence passing through Samâdhi lost itself into Nirvâṇa." Burnouf has extracted from the records of Southern Buddhism a somewhat different account of these 8 Vimôkchas.

VÎNÂ 批那 or 箜篌 lit. a lyre. A musical instrument, the Hindoo lyre.

VINATAKA 毗泥怛迦那 or 毗那怛迦 explained by 象鼻 lit. an elephant's trunk. 1., A demon resembling a human being with a proboscis like that of an elephant. He is said to "stop" way farers. This explanation seems however to be based on a confusion of the terms Vinataka and Vinâyaka (q. v.). 2., A mountain, the peak of which resembles that demon in shape; the 6th of the 7 gold mountains (七金山) which surround Mêru. It is stated to be 1,250 Yôdjanas high.

VINAYA (Burm. Wini) 毗奈耶 or 毗那耶 or 鼻那夜 or 鞞泥迦 or 毗尼 explained by 律 lit. the law, or by 離行 lit. separate conduct (sc. separate

from evil), or by 滅 lit. extinction (sc. of wickedness), or by 調伏 lit. to moderate and subdue (sc. the passions). One of the three grand divisions of the Buddhist dogma, embracing all the rules and theories of ecclesiastical organization and discipline. The corresponding portion of the canon is called Vinayapiṭaka (毗奈耶藏 or 毗那耶藏 or 毗尼藏) and believed to have been compiled under the auspices of Upâli.

VINÂYAKA 頻那夜迦 A name of Ganesha, the Janus of the Hindoos.

VINAYA VIBHÂCHÂ S'ÂSTRA 毗奈耶毗婆沙論 A commentary to the Vinayapiṭaka in 100,000 S'lôkas sanctioned by the fourth Synod (153 B. C.).

VIÑGILA or Vinkila or Varangala 瓶耆羅 The ancient capital of Andhra.

VINIRBHÔGA 離衰 lit. rid of decay. A fabulous kalpa (v. Bhichmagardjita ghôchasvara râdja).

VINÎTAPRABHA 毗膩多鉢臘婆 explained by 調伏光 lit. a moderate and subdued light. A learned priest of Dûchasana, author of several S'âstras.

VIPAS'YI (Tib. Rnam par gzigs) 毗婆尸 explained by 種種見 lit. various views. The 998th Buddha of the last kalpa, the first of the Sapta Buddha, a Kchâttriya by birth, son of Paṇḍu (槃頭), a native of Paṇḍupati (槃頭婆提). He converted on three occasions 348,000 persons. Human life lasted then 80,000 years.

VIPÂS'Â 毗播奢 One of the rivers of the Pundjab, the Hyphasis of the Greeks, now called Beas (Lat. 31° 50 N. Long. 75° 50 E.).

VIPULA (Pâli. Vêputto) 毗布羅 A mountain near Kus'âgârapura.

VIPULAPRADJÑÂ or Vipulamati 廣慧 lit. vast wisdom. An honourable epithet.

VÎRASANA 毗羅刪拏 An ancient kingdom and city in the Doab between the Ganges and the Yamuna. The modern Karsanah.

VIRÛḌHAKA (Siam. Virulakoh. Tib. Hphags skyes po. Mong. Ulumtschi tereltu) 毗盧擇迦 or 毗盧釋迦 (common misprint of 釋 for 擇) or 毗留勒叉 or 毗樓勒迦 or 鼻溜荼迦 or incorrectly 毗流離 (Vâidûrya) explained by 增長 lit. increase and growth. 1., Another name for Iks'vâku the cruel father of the four founders of Kapilavastu. 2., The son and successor of Prasênadjit, a king of Kôs'ala, the cruel destroyer of Kapilavastu. 3., One of the Tchatur Mahârâdjas, guardian of the South, king of Khumbhâṇḍas, worshipped in China as one of the 21 Dêva Âryas (天尊). His favourite colour is blue

VIRÛPÂKCHA (Tib. Mig mi bzang. Mong. Sain bussu Nidüdû) 毗流波乂 or 毗留博乂 or 毗樓博乂 or 鼻溜波阿乂 or 髀路波阿迄 explained by 惡眼 lit. (he who has) an evil eye, or by 醜眼 lit. a vile eye, or by 雜語 lit. talk on various subjects, or by 重重色根 lit. roots of all sorts of colours (rûpa). 1., One of the Tchatur Mahârâdjas, guardian of the West, king of Nâgas, whose favourite colour is red. He is worshipped in China as one of the 24 Dêva Âryas (天尊). 2., Another name for S'iva.

VÎRYA (Pâli. Wîraya. Singh. Wirya) 毗利耶 explained by 精進 lit. energetic advance, energy. One of the seven Bôdhyanga explained by 修道無間 lit. ceaseless practise of the doctrine. Clough defines Wîraya by "perseverance."

VÎRYÂBALA (Pâli. Wîrayabala) 精進力 lit. the power of energy. Persevering exertion, one of the five moral powers (v. Bala).

VÎRYARDDHIPÂDÔ (Singh. Wiriyidhipâda) 精進足 lit. the step of energy. One of the four steps leading to the attaining of magic power (v. Riddhipâdaḥ) implying absolute renunciation of all forms of energy and perseverance.

VÎRYASÊNA 毗離耶犀那 A learned priest at the Bhadravihâra who instructed Hiuentsang for some time (about 640 A. D.).

VIRYÊNDRIYA (Pâli. Wiraya indra) 精進根 lit. the root of energy. One of the five roots or organs (v. Indriya), the organ of energy or persevering exertion.

VIS'ÂKHÂ v. Vâis'âkha.

VIS'ÊCHAMATI 增意 lit. increase of meaning. The 5th son of Tchandra sûrya pradîpa.

VIS'ICHṬA TCHÂRITRA 上行 lit. superior conduct, or 上行意 lit. superior conduct and mind. A fabulous Bôdhisattva who suddenly rose out of the earth before S'âkyamuni.

VISTÎRNAVARṬÎ 大光國 lit. the realm of great light. The realm in which S'ubhavyûha is to be reborn as Buddha.

VIS'UDDHASIMHA 毗戍陀僧訶 or 淨師子 lit. the pure lion. A follower of the Mahâyâna school who lived about 640 A. D.

VIS'UDDHATCHÂRITRA 淨行 lit. pure conduct. The companion of Vis'ichṭa tchâritra.

VIS'VABHÛ 毗舍浮 or 毗攝羅 or 毗溼婆部 or 隨葉佛 explained by 重重變現 lit. apparition of various transformations, or by 遍一切自在 lit. surrounded by independent beings, or by 一切有 lit. all beings. The last (1,000th) Buddha of the preceding kalpa, the 3rd of the Sapta Buddha, a Kchâttriya by birth, who converted on 2 occasions 130,000 persons.

Human life lasted then 60,000 years.

VIS'VAKARMAN (Singh. Wiswakarmma) 毗溼縛羯磨 or 毗首羯摩 explained by 重重功業 lit. (one who practises) all sorts of handicraft. The Brahmanic Vulcan, architect of the universe and patron of all artisans. Adopted by Buddhism he is said to have transported himself (together with Mâudgalyâyana) to the heaven Trayastriṃs'as to take a view of S'âkyamuni there, whereupon he carved the first Buddha statue ever made.

VIS'VAMITRA or Kaus'ika (Tib. Koun gyi bches) 毗奢蜜多羅 A Brahmanic Richi engaged by S'uddhôdana to teach the infant S'âkyamuni his letters.

VITASTI 搩手 lit. the span of a hand. A measure of distance, the 32,000th part of a Yôdjana.

VITCHAVAPURA 毗苫婆補羅 The ancient capital of Sindh (q. v.).

VIVARA (Tib. Dkhrigs pa) 頻婆羅 A numerical term, equal to 1 followed by 15 cyphers.

VIVARṬṬA KALPA (Pâli. Vivaṭṭa kappa. Mong. Toktachoi Galab) 成刼 lit. the kalpa of formation. The period during which a physical universe rises into existence. The order observed in this process of spontaneous creation is as follows: rainy clouds, floods of water, Lotus flowers; out of the latter rise the different worlds (one out of each Lotus), and in each world first the Rûpadhâtu, then the Kâmadhâtu, human beings, all other sentient beings, the Tchakravâlas, Mêru, the 10 greatest mountains, the regions of the demons, the oceans, all jewels and magic trees. This process occupies 20 small kalpas. See under Kalpa.

VIVARṬṬA SIDHAKALPA (Pâli. Vivaṭṭatthâhi kappa. Mong. Oroschichoi Galab) 住刼 lit. the stationary kalpa. The period immediately succeeding the Vivarṭṭa kalpa, a time of continued existence, at the opening of which sun and moon rise out of the water; then—in consequence of the food of which human beings begin to partake—arises the difference of sex (before not existing); soon after heroes distinguish themselves above their fellows (the first of whom is Sammata 三摩多) and next, with the distinction of the 4 castes, society is established and Tchakravarttis arise, followed by Buddhas. This period lasts for 20 small kalpas. See under Kalpa.

VRIDJI (Pâli. Vaddji) 弗栗恃 An ancient kingdom N. of the Ganges, S. E. of Nepaul, the inhabitants of which—called Samvadji—were noted for their heretical proclivities.

VRIDJISTHÂNA v. Vardasthâna.

VRIHASPATI (Tib. Phour bou) 勿哩訶娑跛底 or 木星

lit. the wood star. The regent of the planet Jupiter.

VRÎHATPHALAS (Singh. Wehappala. Tib. Hbras bou tch'e) 惟子頗羅 or 廣果 lit. accumulation of fruit (merits). The 12th Brahmalôka, the 3rd region of the 4th Dhyâna, where life lasts 500 great kalpas.

VYÂKAR'AṆAM (Tib. Loung bstan) 毗耶羯剌諵 or 毗伽羅 or 聲明記論 lit. memoir and treatise in illustration of the sounds, or by 記論 lit. a memoir and treatise. A grammatical treatise on the structure of Sanskrit; said to have been first promulgated by Brahmâ, next revised and abridged by Indra, and finally to have been further curtailed and reedited by. Paṇini.

VYÂKARAṆAS 和伽羅 or 授記 lit. the reception of a prophecy (regarding the future destiny of saints) or 記 lit. - memoirs. A section of Buddhist literature comprising works which contain explanations about the future destiny of ancient saints.

VYÂKARAṆA KÂUṆDINYA 授記橋陳如 lit. that Kâundiṇya who received a prophecy. A Brahman, who applied to S'âkyamuni for a relic and was told that a Buddha, being essentially spiritual, could not leave any material relics behind him.

VYÂSA 毗耶娑 or 廣博仙人 lit. the Richi who enlarged and extended (sc. the Vêdas). The compiler of the Vêdas, a grandson of Brahmâ, one of the Sapta Tathâgata.

VYÛHARÂDJA 莊嚴王 lit. the king of ornaments. 1., A fabulous Bôdhisattva, said to have been in the retinue of S'âkyamuni. 2., A fictitious degree of Samâdhi.

Y

YACHṬIVANA 洩瑟知林 or 杖林 lit. the forest of the staff, sc. where the bamboo took root, with which a Brahman once endeavoured, but in vain, to measure the constantly increasing height of S'âkyamuni's body. A forest near Râdjagriha, on a mountain called Yachṭivanagiri (杖林山), the favourite abode of Djayasêna.

YADJUR VÊDA 夜殊 or 祭祀 lit. sacrifices, or 祭祠論 lit. a treatise on ancestral sacrifices. A sort of prayerbook for the use of the officiating priests and others engaged in public sacrifices.

YAKCHA (Singh. Yakâ. Tib. Nod dschin) 夜乂 or 藥乂 or 閱乂 explained by 傷 lit. (those who) wound (others), or by 能噉 lit daring, with the note they even eat human flesh, or by 勇健 lit. courageous and strong. A class of demons, probably borrowed from Indian aborigenes by Brahminism, which made them servants of Kuvêra and finally adopted Bud-

dhism as the retinue of Vâis'ravana (the Kuvêra of the Buddhists). They are said to shed abroad a glare of light which—when they are moving fast—makes them appear as shooting stars (流星), or on account of the smoke issuing from their mouths as comets (彗星 lit. broom stars).

YAKCHAKRITYA 夜叉吉蔗 A class of demons, combining the powers of Yakchas and Krityas (q. v.).

YAMA (Siam. Phaja jam. Tib. Gchien rdje. Mong. Erlik khan) originally the Aryan god of the dead living in a heaven above the world, the regent of the South; but Brahminism transferred his abode to hell. Both views have been retained by Buddhism. 1., Yama or Yama dêvalôka 夜摩天 or 焰摩天 lit. the heaven of Yama, explained by 時 lit. time, or by 善時天 lit. the heaven of good time, with the note "a heaven in which there is no change of light and darkness." The 3rd Dêvalôka situated above Trayastriṁs'as, 160,000 Yôdjanas above the Mêru, with a circumference of 80,000 Yôdjanas. Life lasts there 2,000 years, but 24 hours on earth are equal to 200 years there. 2., Yâma or Yâmarâdja 閻摩羅 or 夜摩盧迦 or 剡魔 or 琰魔 or 閻摩羅社 or 琰摩羅 or 閻羅 explained by 時分 lit. a division of time, or by 雙王 lit. the double king, with the note "so called because he divides his duties with his sister, or because his lot is a twofold one, now revelling in pleasures, now suffering pain;" or by 遮止 lit. he who interferes and restrains (evil-doers). The regent of the hells (v. Nâraka), residing South of Djambudvîpa, outside the Tchakravâlas, in a palace built of brass and iron. He was originally a king of Vâis'âlî, when he, being engaged in a bloody war, expressed a wish to be the master of hell. He was accordingly reborn as Yâma along with his 18 officers and his whole army of 80,000 men, who now serve under him as assistant judges, jailors and executioners. His sister controls all the female culprits as he exclusively deals with the male sex. But three times (三時 Yâma) in every 24 hours a demon pours boiling copper into Yâma's mouth and squeezes it down his throat, thus causing him unspeakable pain. His officers and men receive the same dose at the same time: all by way of punishment for former offences. But when his sins are expiated, he will be reborn as Buddha under the name 普王 "universal king."

YAMADAGNI 焰摩火大仙 lit. the great Richi (called) the fire of Yama. One of the 7 ancient Richis.

YÂMANTAKA 閻曼德迦 A

S'ivaitic deity said to be the conqueror of Yâma.

YAMUNÂ 閻牟那 or 琰毋那 A tributary of the Ganges, now called Jumna.

YAS'ADA or Yas'as or Yêds'aputtra (Tib. Ja shei ka) 邪舍陀 A disciple of Ânanda, an Arhat from Kôs'ala. He played an important part in connection with the second synod (B. C. 443).

YAS'ASKAMA 求名 lit. he who desired fame. A disciple of Vaprabha, noted for his boundless ambition and utter want of memory.

YAS'ÔDHARÂ (Singh. Yasodharâ dêwi. Siam. Phimpha. Burm. Yathandara. Tib. Grags hdsin ma) 耶輸陀羅 or 耶輸 explained by 華色 lit. variegated, often quoted as 羅睺羅母 lit. the mother of Râhula, and sometimes called Gôpâ 瞿波. The legitimate wife of S'âkyamuni (q.v.), who after the birth of her son Râhula embraced the religious life and is to reappear as Buddha under the name Ras'mi s'ata sahasra pari purna dhvadja.

YAVA 耶婆 or 麥 lit. barley. A grain of barley, viewed as the 2,688,000th part of a Yôdjana.

YAVANA or Yamana dvîpa pura or Yavadvipa (Pâli. Yawana or Yôna?) 閻摩那洲國 lit. the island kingdom of Yamana, or 野寐尼 (Yamani) or 耶婆提 (Yava dvîpa). The island of Java as plainly indicated by Fahien and Hiuentsang, and described by the former (who passed it on his voyage from Ceylon to China) as an island peopled by Brahmans and other heretics.

YÔDHAPATIPURA or Yuddharâdjapura 戰主國 lit. the kingdom of the combatant lord, or 戰王國 lit. the kingdom of the combatant king. An ancient kingdom and city near the Ganges, 150 li. S.W. of Vâis'âlî. Exact position uncertain.

YÔDJANA (Burm. Yudzana. Singh. Yojana) 踰繕那 or 踰延那 or 由旬 A measure of distance of which various estimates are given, 1., In the most ancient times it signified a day's march, or about 4650 feet. 2., According to later tradition it was equal to 40 Chinese li. 3., According to Indian usage it amounts to 30 Chinese li. 4, In the sacred books a Yôdjana is to be considered equal to 16 Chinese li. Wilson mentions 3 different computations of a Yôdjana as equal to 9 or to 5 or to 4½ English miles. Hardy states that Singhalese Buddhists regard a Yôdjana as about 16 miles (English?) in length.

YÔGA 瑜伽 explained by 觀 lit. contemplation (which is said to be the most ancient meaning of the term), or by 境行果相應 lit. the mutual relation of sphere, practise and fruit, with the note "the first of this trio refers to the heart (心), the second to

doctrine (理), the third to the 3 degrees of saintship (三聖);" or by 手口意相應 lit. the mutual relation of hand, mouth and mind, which is said to refer to the incantations (mouth) which are accompanied by mysterious manipulations (hand) and distortions of the hands and fingers of the exorcist, all having a magic meaning (mind). The ancient practice of Yôga (i. e. abstract meditation) as revived by the Yôgatchara school and turned to account for exorcistic and magic purposes.

YÔGAS'ÂSTRA 大乘瑜伽論 lit. the Yôga s'âstra of the great conveyance (school). An exposition of the principles of the Yôgatchara school, said to have been first expounded by Patandjali (200—150 B. C.) an incarnation of Mâitrêya. It received the sanction of the Mahâyâna school, and was especially patronized by Hiuentsang.

YÔGATCHARA or Tantra 瑜伽部 lit. the Yôga school. A school founded by Asamgha; an amalgamation of the most heterogeneous doctrines, Brahmanic and S'ivaitic ideas, combined with the theory of Dhyâni Buddhas (derived from Nepaul) and the philosophy of the Mahâyâna school. It set up an endless number of magic formulas (Tantras) for all sorts of purposes, couched either in Sanskrit or in Tibetan, and to be recited according to a most elaborate ritual.

YÔGATCHARI BHÛMI S'ÂSTRA 瑜伽師地論 or 十七地論 lit. a treatise on 17 places. The principal work of Âsamghà, said to have been dictated to him by Mâitrêya in the heaven Tuchita.

YÔGATCHARYA BHÛMI S'ÂSTRA KÂRIKÂ 瑜伽師地釋論 A commentary on the preceding work, attributed to Djinaputtra.

YUGAMDHARA 踰健達羅 or 踰乾陀羅 or 由乾陁羅 explained by 持雙山 lit. the mountain that rests on two (sc. on the basis of the Mêru and the Tchakravâla), with the note "the peak of the mountain is perforated in two places." The first of the 7 concentric circles of gold mountains (七金山) which surround the Mêru. It is 40,000 Yôdjanas high and separated from the Mêru and from the 2nd circle by oceans.

YÛKA 蝨 lit. a louse. A fraction of a Yôdjana, the 7th part of a Yava (q. v.).

END OF PART I.

PART II.

I.—A CHINESE INDEX

ARRANGED ACCORDING TO THE RADICALS.

[NOTE.—Each Chinese word or phrase is to be looked for under the radical to which its *first* character belongs. The numbers refer to the number of each page, *a* signifying the first, *b* the second column.]

一 RAD. 1.

一性宗 72, a. 一晝夜 48, b. 一切有部 125, b. 一兎毛塵 126, a. 一切有根本 125, b. 一切衆生精氣 ib. 一切衆生喜見佛 125, a.

七佛 122, b. 七寶 ib. 七如來 123, a. 七滅諍法 126, a. 七覺分 26, a. 七覺支 ib. 七菩提分 ib.

三寶 150, b. 三身 39, a. 148, b. 三歸 151, b. 三藏 150, b. 三乘 151, b. 三有 147, b. 23 b. 三界 147, b. 三災 127, b. 三學 175, a. 三炎 49, b. 三明 151, b. 三意 39, a. 三昧 114, b. 三摩提 114, b. 三摩多 171, b. 三摩地 114, b. 三摩耶 116, b. 三菩伽 117, a. 三彌底 118, b. 三代侍 119, a. 三波訶 ib. 三明智 151, b. 三十二相 61, a. 三摩鉢底 116, a. 三十三天 148, a. 三車之教 151, b. 二乘法門 ib. 三菩伽迦耶 117, a. 三藐三佛陀 120, b. 三十七助道品 25, b.

上茅 60, a. 上行 170, b. 上行意 ib. 上座 133, a. 上座部 133, a. 上茅宮城 60, a.

不共 20, b. 不空 8, a. 不婬慾 3, a. 不偷盜 4, a. 不退轉 18, a. 不妄語 78, a. 不殺生 88, b. 不供三昧 14, b. 不空金剛 8, a. 不可說佛 40, b. 不如密多 99, a. 不非時食 167, a. 不穿耳伽藍 21, a. 不坐高廣大牀 157. b. 不歌舞倡伎不往觀聽 83, a. 不着香華鬘不香塗身 70, b. 不捉特生像金銀寶物 36, b.
正地部 69, b.
世尊 62, a. 世親 164, a. 世主 62, a. 世自在王 7, a. 世主天 21, a.

丨 RAD. 2.

中國 62, b. 中乘 63, a. 中論 95, a. 中千界 34, b. 中阿含 5, a. 中邊分別論 63, a.

乙 RAD. 5.

乞士 23, b.
乾闥婆 40, a. 乾陀羅 40, a.

二 RAD. 7.

于遁 60, b. 于闐 60, b.
五力 21, b 五根 47, a. 五濁 48, a. 五戒 89, b. 五明 41, a. 44, b. 105, b. 146, a. 五衆 129, b. 五明 127, b. 五陰 129, b. 五蘊 129, b. 五神通 89, a. 五重滯 89, a. 五蘊論 89, b. 五鈍使 89, a. 五性宗 70, a. 五分律 69, b. 五分法身 98, a. 五年大會 89, b. 五轉論王 108, b.
互婆伽藍 44, a.

亠 RAD. 8.

六通 2, b. 六入 29, a. 六塵 31, b. 39, b. 93, b. 105, a. 106, a. 166, a. 六趣 41 a. 六道 41 a. 六處 71, a. 132, b. 141, b. 166, a. 六識 71, a. 六度 90, a 六根 141, b. 六諦 161, b. 六神通 2, b. 六足阿毗曇摩 29, a. 六門陀羅尼經 29, b.

人 RAD. 9.

人王 36, a. 人伽藍 82, b. 人吉蔗 58, a.
化身 85, a. 化生 11, a. 化樂天 85, a. 化地部 69, b.
他心 90, b. 他化自在天 ib.
仙 15, b. 仙人 103, b. 仙鳥 49, a.
伏陀 165, a. 伏馱密多 28, b.
伐地 158, b. 伐闍羅 158, b. 伐刺拏 162, b. 伐臘毗 162, b. 伐蘇槃度 164, a. 伐蘇蜜呾羅 ib.
伊爛拏 44, a. 伊帝目多 48, a. 伊沙陁羅 46, a. 伊溼伐羅 47, b. 伊沙馱羅 45,

a. 伊帝目多伽 48, a. 伊賞那補羅 47, b. 伊利沙般荼迦 88, b. 伊爛拏鉢伐多 45, a.
低產多 147, b. 低羅擇迦 ib. 低羅釋迦 ib.
住刧 15, b. 171, b. 住是最後身 11, a.
佉加 96, b. 佉得羅柯 53, a. 佉盧虱吒 56, a. 佉羅騫䭾 137, a.
伽陀 41, a. 伽他 ib. 伽邪 41, b. 伽藍 118, a. 伽毗黎 51, b. 伽樓羅 40, b. 伽邪舍多 41, b. 伽邪迦葉波 ib.
佛 27, b. 佛陀 ib. 150, b. 佛母 65, b. 75, a. 佛齒 30, a. 佛果 12, b. 28, b. 佛刹 28, a. 佛影 28, b. 佛心印 139, a. 佛頂骨 29, a. 佛婆提 100, a. 佛地羅 25, a. 佛圖澄 29, a. 佛于逮 100, a. 佛樓沙 99, b. 佛陀僧訶 28, b. 佛陀難提 28, b. 佛陀䭾索 28, a. 佛陀毱多 ib. 佛陀波利 28, b. 佛婆勢羅 99, b. 佛陀伐那山 29, a. 佛陀跋多羅 28, a. 佛䭾跋陀羅 122, a. 佛婆毗提訶 100, a. 佛栗恃薩儻那 163, b.
何羅怙羅 101, a.
依耐 87, a.
倏支 139, b.
信力 130, b. 信根 ib. 信河 128, b. 信度 ib.
修多羅 137, b. 修伽陁 138, b. 修伽度 ib. 修伽多 ib. 修姤路 137, b. 修羅騫䭾 137, a. 修騰娑羅 134, b.
俱舍 57, a. 俱胝 ib. 俱耶尼 11, b. 俱睒彌 55, a. 俱賞彌 ib. 俱迦利 57, a. 俱盧舍 58, a. 俱祉羅 64, b. 俱盧洲 158, a. 俱乞羅 161, b. 俱舍雹論 2, a. 俱攞鉢底 58, b. 俱昏荼伽藍 42, b.
健䭾邏 40, a. 健達縛 40, a
偈 41, a.
偷婆 133, a.
傷胡 154, a. 傷彝 154, a.
僊道 103, b.
僧 117, a. 僧訶 128, a. 僧伽 117, a. 128, a. 150, b. 僧佉 118, b. 僧祇 15, a. 118, b. 僧伽梨 118, a. 僧伽胝 ib. 僧伽黎 ib. 僧伽施 ib. 僧迦舍 ib. 僧伽藍 ib. 僧祇支 118, b. 僧脚差 ib. 僧脚崎 118, b. 僧企耶 ib. 僧伽羅 128, a. 僧娑伽藍 44, a. 僧伽難提 117, b. 僧伽提婆 ib. 僧伽婆羅 ib. 僧伽羅摩 118 a. 僧伽藍摩 ib. 僧伽補羅 128, b. 僧伽跋陀羅 117, b. 僧伽婆尸沙 ib.

像法 106, a.
優塡 153, a. 優陀那 ib. 優陀夷 ib. 優婆塞 156, a. 優波離 156, b. 優波夷 ib. 優鉢羅 157, b. 優曇鉢羅 153, b. 優波提舍 155, b. 優波掘多 156, a. 優波毱多 ib. 優波賜迦 ib. 優婆室沙 157, a. 優波娑迦 156, b. 優樓頻螺迦葉 157, b.

儿 RAD. 10.

光音 1, a. 光德國 17, b. 光友 93, b. 光明 102, b. 光音天 1, a. 光世音 18, a. 光相城 127, a. 光明大梵 38, b. 光照莊嚴相 161, a.

八 RAD. 12.

八解 3, b. 八正門 74, a. 八解脫 168, a. 八正道分 74, a. 八聖道分 ib.
具史羅 42, a. 具足千萬光相 102, b.

冖 RAD. 14.

冥府 81, b.

冫 RAD. 15.

淨梵 135, a.

几 RAD. 16.

兜婆 138, a. 兜術 152, a. 兜駛多 152, a. 兜率陀 ib. 兜術陀 ib. 兜師多 ib.

凵 RAD. 17.

出愛王 153, a. 出世說部 62, b.

刀 刂 RAD. 18.

分陀利 98, a.
利波多 101, b.
刧 49, a. 刧波 ib. 刧薄健 47, b. 刧賓那 52, b. 刧比他 52, a. 刧地羅 55, b. 刧波簸陀 49, a. 刧布呾那 52, a. 刧比拏王 52, b. 刧比羅伐窣堵 51, b.
制多 141, b. 制呾邏 ib. 刹刹那 55, a. 刹利 55, b. 刹帝利 55, ib. 刹恒利耶 28, a. 55, b.
剡浮 36, a. 剡魔 173, a.
劅賓 58, a. 劅饒夷城 51, b.

力 RAD. 19.

功巧論 127, b.
幼日 22, a.
劬師羅 42, a. 劬毗耶 42, b.
勇施菩薩 94, a.
勃伽夷 23, a. 勃塔耶 150, b.
勝友 37, b. 勝軍 37, a. 勝密 132, a. 勝義諦論 90, a.

勹 RAD. 20.

勿哩訶娑跋底 171, b.

匕 RAD. 21.

北羅 61, b. 北行 153, a.

十 RAD. 24.

十力 30, a. 十度 90, b. 十惡 39, a. 127, a. 十戒 127, a. 十八部 125, a. 十地經 30, a. 十方佛 94, a. 十力迦葉 30, a. 十二因緣 84, a. 十七地論 175, b. 十方衆僧 154, b. 十八不共法 20, b.
千泉 76, b. 千手千眼 18, a.
半擇迦 88, b. 半棭娑 ib. 半核娑 ib. 半笯嗟 98, a.
卑鉢羅 25, a.
南行 29, b. 南羅 61, b. 南無 81, a. 南憍薩羅 57, a. 南海摩羅耶山 70, b.
卑帝 60, a.
卒祿勤那 132, b.
準陀 147, a. 準提 74, b.
博乂 162, b. 博乂般荼迦 88, b.
窣羅 137, a. 窣利 ib. 窣堵波 133, a. 窣都利瑟那 138, a. 窣路陀阿鉢底 132, a. 窣覧黎濕伐羅 136, b.

卩 RAD. 26.

印度 47, a. 印特伽 47, a.
那爛陀村 81, a.

厶 RAD. 28.

去乂迦羅尼 107, b.

又 RAD. 29.

受 165, a.

口 RAD. 30.

加利王 49, a.
可賀敦 54, b.
占婆迦 143, a. 占戍拏 144, a.
叩離剌拏伐底 45, a.
吐魯番 154, a.
名色 81, a. 名相 126, a.
吉蔗 58, a. 吉友 132, a.
吒利 156, a.
吠晉 162, a. 吠舍佉 161, a. 吠舍釐 161, b. 吠瑠離耶 160, a.
周陀 147, a.
吽喚 103, b.
命論 21, b.
咽摩怛羅 44, b.
咀蜜 147, a. 咀刹那 139, b. 咀羅斯 140, a. 咀唎健 140, a. 咀摩栗底 140, b. 咀乂始羅 139, b.
呼呼 103, b.
奇特寺 15, b.
哈密 44, a.
高昌 154, a. 高車 ib.
哥利受 54, b. 哥利王 54, b.
唵摩利支婆婆訶 75, a. 唵嚕呢叭嚩吽 87, a.
啇彌 116, b 啇莫迦 29, b.

商諾縛娑 121, a. 商那和修 121, a. 商那迦縛娑 121, a.
嗅陀 40, a.
善施 9, b. 善國 22, b. 善枝 57, b. 善見 134, b. 善施 ib. 善現 135, a. 善意 136, a. 善生 137, b. 善淨 138, b. 善思惟 3, b. 善現色 135, a. 善見城 148, a. 善覺長者 136, b.
喜覺 97, b. 喜見 ib. 喜滿 102, b. 喜彌捨娑阿 69, b.
嗢那地 155, b. 嗢呾囉 158, a. 嗢呾羅拘羅 ib. 嗢呾囉屡那 158, b. 嗢怛羅頞沙荼 158, a.
喬答摩 41, a. 喬薩摩 57, a.
喝捍 39, b.
嘔侯侯 5, a.

口 RAD. 31.

四含 5, a. 四道 13, b. 四果 14, a. 四諦 ib. 四部 ib. 四有 ib. 四口 39, a. 四兵 144, a. 四日 145, b. 四正勤 120, a. 四念處 130, a. 四神足 144, a 四洲 144, b 四生 145, a. 四空天 144, b. 四大王 145, a. 四天王 145 a. 四王天 ib. 四攝法 145, b. 四無礙智 96, a. 四如意足 104, b.
回駕窣堵波 86, a.
因明論 44, b. 因陀羅 46, b. 因陀羅婆他那 47, a. 因陁羅尼羅目多 46, b. 因陀羅勢羅窶詞 ib. 因明正理門論 86, b. 因明入正理門論 ib.
圓覺 96, b.

土 RAD. 32.

地婆訶羅 122, a. 地迦嬰縛那 35, b.
坐臘 163, a.
堅慧 133, a. 堅滿菩薩 34, a
堪忍界王 64, a.
報沙 92, b. 報身 117, a.
塔婆 133, a.
塗灰外道 88, b.
塢波難陀 156, b.
塵 118, b.
墮羅鉢底 39, a.
增意 170, b. 增減刧 119, b 增一阿含 5, a.
壁觀婆羅門 24 b.
壞刧 15, a. 119, a. 壞一切世間怖畏 124, b.

士 RAD. 33.

士夫 99, b. 壽論 21, b.

夂 RAD. 34.

夏坐 163, a.

夕 RAD. 36.

外乞 24, a. 外道六師 147, b.
多聞 9, a. 多髮 55, b. 多寶 94, a. 123, a. 多羅 141, a.

多羅樹 140, a. 多摩羅 ib. 多摩羅跋 ib. 多摩梨帝 140, b. 多陁阿伽度 141, a. 多羅夜登陵舍 148, a. 多摩羅跋旃檀香 140, a.

夜殊 172, b. 夜叉 ib. 夜摩天 173, a. 夜摩盧迦 ib. 夜叉吉蔗 ib.

大 RAD. 37.

大悲 3, b. 大慈 19, b. 大身 65, a. 大劫 64, a. 大梵 ib. 大慧 65, a. 大成 66, b. 大滿 ib. 大叫 ib. 大呼 ib. 大相 ib. 大乘 68, a. 大智 72, a. 大天 108, b. 大高王 3, a. 大彌陀 6, a. 大婆羅 8, a. 大神王 64, a. 大慈定 65, a. 大樂說 66, b. 大號叫 ib. 大沙門 67, a. 大衆部 ib. 大鐵圍 67, b. 大林寺 ib. 大論師 ib. 大威德 ib. 大莊嚴 68, a. 大自在 69, a. 大炎熱 95, a. 天人師 126 a. 大第子 132, b. 大法王 135, a. 大光國 170, b. 大慈大悲 6, b. 大慈大悲 18, b. 大梵天王 63, b. 大通智勝 63, b. 大目乾連 65, a. 大目揵連 65, a. 大安達羅 66, a. 大般若經 66, b. 大般涅槃 86, a. 大燒然獄 95, b. 大三末多 108, b. 大般涅槃經 66, a. 大般泥洹經 ib. 大勢至菩薩 67, a. 大毗婆沙論 68, a. 大唐西域記 68, b. 大乘瑜伽論 175, a. 大乘阿毗達磨雜集論 68, b.

天 30, b. 天女 12 *a* 31, a. 天道 30, b. 天祠 ib. 天宮 ib. 天王 ib. 天軍 31, a. 天耳 35, b. 天眼 ib. 天竺 47, a. 天后 74, b. 天尊 169, b., 170, a. 天中天 31, a. 天人導師 83, b. 天帝釋 108, a.

失收摩羅 59, b. 123, a.

突迦 39, a. 突吉羅 107, b. 突舍薩那寺 38, b.

契吒 54, a.

弃茶 89, a. 弃攞舍羅 98, b. 弃那伐彈那 ib.

奢利 123, b. 奢摩他 114, b. 奢羯羅 108, a. 奢利富多羅 123 b. 奢利補怛羅 ib.

RAD. 38. 女

好城 116, b. 好音鳥 49, a.

如意 166, b. 如意身 104, a.

如來 141, a. 如來友 13,5 a. 如來護 141, a.

妙音 39, b. 42, a. 135, b. 妙法 34, a. 106, a. 妙光 163, a. 妙莊王 20, a. 妙色身 123, a.

b. 妙光佛 137, b. 妙音徧滿 73, a. 妙莊嚴王 134, a. 妙幢相三昧 54, a. 妙法蓮華經 106, b.
姞栗陀羅矩吒 43, a.
娑婆 107, a. 娑槃 ib. 娑羅 114, a. 娑磨 116, b. 娑訶 139, a. 娑伽羅 107, a. 娑羅王 114, b. 娑摩若 115, b. 娑多婆阿 106, b. 娑羅梨弗 114, b. 娑羅覩羅 ib. 娑羅樹王 ib.
婆羅 21, b. 婆稚 22, a. 婆藪 158, b. 婆乂 162, b. 婆婆羅門 27, a. 婆檀陀 22, b. 婆伽婆 23, a. 婆羅婆 54, a. 婆羅那 103, b. 婆致迦 130, b. 婆沙波 158, b. 婆利師 163, a. 婆使迦 ib. 婆師迦 ib. 婆樓那 163, b. 婆須蜜 164, a. 婆修盤 164, a. 婆沙論 165, b. 婆羅吸摩 26, b. 婆羅賀磨 26, b. 婆舍斯多 83, a. 婆羅覩羅 114, b. 婆師波利 163, a. 婆私瑟侘 163, b. 婆利師迦 ib. 婆藪槃豆 164, a. 婆雌子部 164, b. 婆羅阿迭多 22, a. 羅蘇蜜多羅 164, a. 婆蹉富羅部 164, b. 婆羅吸摩補羅 27, b. 婆塞羯羅伐摩 23, b. 婆羅必栗託仡那 22, a. 婆羅必
利他伽闍那 22, a.
媻尼 23, b. 媻藪天 164, a. 媻毗吠伽 23, b. 媻羅犀那 163, a. 媻達羅鉢陀 22, b. 媻羅犀那 163, a.
嬭摩 24, a.

RAD. 39. 子

子合國 58, a.
孔雀城 75, b. 孔雙王 76, a.
孫陀羅 136, b. 孫陀利 ib. 孫陀羅難陀 ib.

RAD. 40. 宀

安慧 133, a. 安隨會 10, b. 安和城 57, b. 安立行 137, a.
定 114, b. 定根 115, b. 定力 115, b. 定光佛 35, b.
宮毘羅 59, b.
室利 131, a. 室沙 117, a. 室路迦 129, b. 室羅筏 136, b. 室獸摩羅 59, b. 室利提婆 131, b. 室羅伐拏 ib. 室利翅多 132, a. 室羅摩拏理迦 131, a. 室羅末尼羅 ib. 室羅筏悉底 131, b. 室利蘇蹉 132, a. 室利密多羅 ib. 室利差咀羅 ib. 室利訖栗多底 132, a. 室縷多頻設底拘胝 132, b.
宿命 99, b. 宿王華 80, b. 宿王戲 ib.
密跡金剛菩薩 140, a.

寂靜陀 12, a.
富伽羅 98, a. 富闍那 98, b. 富樓沙 99, b. 富單那 100 a. 富特伽耶 98, a. 富那夜奢 98, b. 富那耶舍 ib. 富闍蘇彌羅 98, a. 富蘭那迦葉 98, b. 富樓那彌多羅尼子 99, a.
塞獄 82, a. 寒林 120, a. 塞建陀 129, b. 塞頗胝迦 130, b. 塞縛悉底迦 139, a.
賓乂雞陀 127, a. 實利 124, a.
婁盧播陀山 58, b.
賓波羅窟 160, a.
寶王 36, a. 寶氏 72, a. 寶渚 102, b. 寶山 103, a. 寶相 ib. 寶意 ib. 寶生 ib. 寶積 ib. 寶明 103, b. 寶淨 ib. 寶勝 123, a. 寶雲經 103, a. 寶積經 ib. 寶悉底迦 139, a. 寶威德上王 103, b. 寶積集經 103,

寸 RAD. 41.

耐秣陀 83, a. 辱忍仙 55, b.
對法論 21, b.
尊者 13, b. 尊上座 54, a.

小 RAD. 42.

小刧 15, b. 小乘 45, a.
少光 91, a. 少淨 ib.

尸 RAD. 43.

尸 127, a 尸羅 ib. 尸棄 ib. 尸利 131 a. 尸葉尼 29, a. 尸利沙 57, a, 129, a, 尸毗伽 ib. 尸摩賒那 129, a. 尸賴拏伐底 45, a. 尸羅阿迭多 127, b. 陀羅跋陀羅 ib.
尼羅 84, a. 尼乾 84, b. 尼波羅 84, a. 尼陀那 ib. 尼俱律 86, b. 尼俱陀 ib. 尼枸律 ib. 尼思佛 135, a. 尼連禪陀 80, b. 尼那陀羅 83, b. 尼氏達羅 ib 尼羅蔽荼 84, b. 尼俱類陀 86, b. 尼拘律陀 ib. 尼拘律陀 ib. 尼俱盧陀 ib 尼揵陀若提 85, a. 尼羅烏鉢羅 157, b. 尼羅優曇鉢羅 154, a. 尾底牙磨佉囉悉底 166, a.
居僧之首 132, b.
屈支 56, a. 屈茨 ib. 屈丹 60, b. 屈露多 58, b. 屈浪那 60, a. 屈霜你迦 48, a. 屈屈吒波陀 58, b. 屈屈吒阿濫摩 ib.
屏律 76, b.
屍黎密 132, a.
羼底僧訶 55, b. 羼提波羅密多 55, a.

山 RAD. 45.

山海慧自在通王 107, a.
嵐毗尼 62, b.

工 RAD. 48.

功明 127, b

巧明 ib.

巴 RAD. 49.

巴達克 21, b. 巴蓮弗 92, a.

巾 RAD. 30.

布達拉 93, a. 布剌翚 98, b. 布咀洛迦 93, a. 布路沙布羅 99, b. 布嚕娑毗提訶 100, a. 布色羯邏伐底 97, b.

希連河 80, b. 希連禪 ib.

帝相 46, b. 帝釋 108, a. 帝沙 135, b. 帝沙 147, a, 帝釋寶 46, b. 帝失羅叉 147, a.

師子 128, a. 師子覺 28, b. 師子慧 75, b. 師子吼 128, a. 師子國 ib. 師子音 ib. 師子相 ib. 師子月 128, b. 師子光 ib. 師子牀 ib. 師子之座 128, b. 師子尊者 14, b. 師子比丘 ib.

常啼 34, a. 常滅 86, a. 常不輕 105, b. 常精進 126, b. 常立勝幡 9, b.

干 RAD. 51.

平論 116, b.

广 RAD. 53.

度一切世間苦惱 125, a

康甫 56, a

庶迦越羅 142, a. 庶迦羅伐辣底𡏖羅闍 ib.

廣慧 169, b. 廣博身 123, a. 廣百論 126, b. 廣博仙人 172, a.

廴 RAD. 54.

建志城 51, a. 建志補羅 ib.

弋 RAD. 56.

式葉 37, a.

弓 RAD. 57.

弓 31, a. 弓槃茶 59, b.

引善 106, b.

弗沙 164, b. 弗伽羅 98, a. 弗少王 164, b. 弗于逮 弗栗恃 171, b. 弗若多羅 98, b.

强伽 40, b. 弭秣賀 76, b.

彈多落迦山 30, a.

彌陀 6, a. 彌勒 70, a. 彌樓 83, b. 彌底 118, b. 彌遮迦 76, b. 彌蒭多 97, a. 彌沙塞部 69, b 彌多羅尼子 99, a

彳 RAD. 60.

彿提襞 166, a.

律師 156, a.

後法 106, a.

徙多 129, a.

德慧 43, b. 德賢 ib. 德光 ib. 德藏 132, a. 德叉迦 139, b

心 RAD. 61.

忉利天 148, a. 忉利天王 108, a. 忉利帝釋 ib.
忽懍 56, b. 忽露摩 29, a.
念 129, b. 念身 55, a. 念根 130, a. 念足 146, b. 念愛處菩 165, a. 念心生無滅無常 146, b. 念諸法從因緣生本無有我 33, a.
思惟樹 28, a. 思惟足 76, b. 思惟樹 92, a.
怖捍 39, b.
怛他揭多 141, a. 怛他揭多㮽多 ib. 怛利夜登陸奢 148, a. 怛利耶怛利奢 ib. 怛埵三第鑠論 141, a.
悉達 125, a 悉陀 129, a. 悉曇章 126, b.
恭御陀 57, a. 恭畔茶 59, b. 恭建那補羅 57.a.
恒伽 40, b. 恒河 ib.
惟子頗羅 172, a.
愛 148, b.
意 71, a. 意界 73, a. 意樂 ib. 意識界 ib.
愉漫 135, b.
想 117, a.
憂波迦嘍茶 156, a.
慧天 94, b. 慧力 94, b. 慧根 95, a. 慧炬三昧 31, a
慕羅健陀 77, b.
愼那弗咀羅 37, b.
應身 85, a. 應化身 ib.
慈氏 18, b. 70, a. 慈力王 ib
憚哆家瑟託 30, a.
憍尺迦 7, a. 148, a. 憍曇彌 41, b. 憍陳如 4, b. 54, b. 憍奢耶 55, a. 憍薩羅 57, a. 憍梵婆提 41, b.
懿師摩 108, b.

RAD. 62. 戈

戍達羅 135, a. 戍羯羅 135, b
成刧 15, a. 171, a.
我慢 17, b.
威音王 23, b.
戰庶 144, a. 戰勝林 37, a. 戰達羅 143, a. 戰王國 174, b. 戰主國 ib. 戰庶摩那 144. a. 戰達羅鉢刺婆 143, b.

RAD. 63. 戶

所句迦 142, b.
扇茶般茶迦 88, b.

RAD. 64. 手

手執金剛杵 159, a.
伊稚迦 159, b.
折句迦 142, b. 折利但羅 144, a. 拆摩馱那 142, b.
拘胝 57, a. 拘盧 58, a. 拘屡 ib. 拘栗 65, b. 拘鄰隣 54, b. 拘睒彌 55, a. 拘翅羅 57, a. 拘耆羅 57, a. 拘樓賖 58, a. 拘摩羅 58, b. 拘理迦 ib. 拘拏羅 59, b. 拘謎陀 ib. 拘尸城 60, b. 拘尸那 ib. 拘蘇摩 ib. 拘鞞陀羅 57, b. 拘夷那揭 60, b 拘那舍牟尼 50 b.

拘摩羅邏多 59, a. 拘尸那揭羅 60, b 拘蘇摩補羅 ib.

拔提 69, b.

批那 168, b.

指節 10, b. 指那提婆瞿怛羅 146, a.

持地 31, a. 持法 31, b. 持戒 156, b. 持瓔珞 70, b.

拂林 162, b.

捕喝 29, a. 捕揭 ib.

挬 42, a.

擦落迦 81, b. 捺地迦葉波 78, b.

捨 157, a. 捨帝 108, b.

授記 172, a. 授記憍陳如 ib.

揭職 41, a. 揭路茶 40, b. 揭利呵跋底 43, a.

提婆 30, a. 提舍 54, a. 提謂 111, b. 提希 160, a, 提那婆 35, a. 提多迦 33, b. 提鞞波 39, a. 提婆達多 30, b. 提婆菩薩 ib. 提婆設那 31, a. 提犀設摩 ib. 提頭賴吒 33, b. 提多羅吒 ib.

搩手 171, a.

摩頭 62, b. 摩竭 70, b. 摩利 71, a. 摩尼 72, a. 摩王 73, b. 摩夷 75, b. 摩頂 112, a. 摩騰 ib. 摩提國 41, b. 摩揭陀 63, a. 摩竭提 ib. 摩伽陀 ib. 摩訶男 66, a. 摩訶衍 68, a. 摩休勒 69, b. 摩竭羅 70, b. 摩臘婆 ib 摩那斯 71, a. 摩那婆 ib. 摩拏羅 73, a. 摩菟沙 ib. 摩頭羅 75, b. 摩度羅 ib, 摩突羅 ib. 摩沓婆 75, a. 摩偷羅 75, b. 摩裕羅 76, a. 摩沙羅 78, a. 摩娑羅 ib. 摩訶提婆 64, a, 摩訶迦葉 64, b. 摩耶夫人 65, b. 摩訶摩邪 65, b. 摩耶第脾 ib. 摩訶尼羅 66, a. 摩訶剌佗 66, b. 摩訶薩埵 67, a. 摩訶娑羅 ib. 摩訶瞻波 67, b. 摩訶怛羅 ib. 摩訶衍那 68, a. 摩睺羅伽 69 b. 摩睺羅伽 ib. 摩納縛迦 71, a. 摩菟舍南 73, b. 摩德理迦 75, b. 摩德勒伽 ib. 摩咀里迦 75, b. 摩訶菩提寺 63, b. 摩訶迦葉波 64, b. 摩訶俱絺羅 ib. 摩訶迦旃延 ib. 摩訶目建連 65, a. 摩訶曼殊沙 ib. 摩訶拘絺羅 64, b. 摩訶曼陀羅 65, a. 摩訶僧祇部 66, b. 摩訶般若經 ib. 摩訶毗訶羅 68, a. 摩醯溼伐羅 69, a. 摩訶因陀羅 ib. 摩愉羅伽藍 75, a. 摩訶諾伽那 80, a. 摩登伽阿蘭若 12, b. 摩訶目真隣陀 65, b. 摩訶波闍波提 ib. 摩訶薩埵王子 67, a. 摩訶邪那提婆 68, b. 摩利支天菩薩 74, b

摩咀理伽羅摩 75, b. 摩訶目犍羅夜那 65, a. 摩訶伐那伽藍摩 67, b. 摩訶毗訶羅住部 ib.
擇 32, b. 擇覺 ib.
撒馬兒罕 116, a.
擔步羅 36, a
擲枳多 146, a.
攝大乘論 68, b.

支 RAD. 65.

支鄰 65, b. 支提 141, b. 支帝 ib. 支那 146, a. 支伐羅 147, a.

夂 RAD. 66.

救命池 38, a. 救一切 125, b.
數論 118, b.

文 RAD. 67.

文殊 71, b. 文殊師利 ib.

斗 RAD. 68.

斗姥 75, a. 斗父天尊 ib.
斛 38, b. 斛王 ib. 斛飯王 ib.
施主 29, b. 方等 160, a. 方便度 157, a. 施無厭 81, a. 施無畏者 1, b. 方大光明 6, b 施無厭寺 81, a. 方等船泥洹經 91, a.
旅達 143. a.
旃檀 143, a. 旃簸迦 ib. 旃達羅 ib. 旃荼羅 145, b. 旃陀羅 ib. 旃達提婆 143, a. 旃檀你婆 ib 旃陀羅僧訶 143, b. 旃達羅婆伽 ib. 旃婆羅伐摩 ib.

RAD. 69. 日

日胃 23, b. 日旋 137, b. 日星宿 80, b. 日月燈明 143, b. 日月淨明德 144, a.
昏馱多 51, a.
明敏 127, a. 明賢寺 115, b.
昧怛履曳 70, a.
時 48, b. 時縛迦 37, b.
曷羅胡 105, a. 曷羅怙羅 101 a. 曷羅闍補羅 100, b. 曷利利伐彈那 44, a. 曷羅闍姞利呬 100, b.
耆那 37, b. 耆城 ib. 耆闍崛山 43, a.
智積 38, a. 94, b. 智月 38, a. 智光 ib. 智印三昧 ib.
普陀 93, a. 普明 116, a. 普賢 ib. 普王 173, b 普陀洛迦 93, a. 普門陀羅尼經 116, a.
最勝 37, b. 最勝子 ib. 最勝救 ib. 最勝親 ib. 最清淨 166, b.
朅伽 96, b. 朅盤陀 56, a.
曇無德 31, b. 125, b. 曇磨毱多 31, b. 曇摩難提 32, a. 曇摩流支 33, a. 曇摩羅察 122, a.
曩哦囉賀囉 79, b.

日 RAD. 73.

曲薗 70, b. 曲女城 51, b.
更活 117, a.
曼首 71, b. 曼殊娑 ib. 曼陀羅 ib. 曼殊室利 ib. 曼殊尸利 ib.

月 RAD. 74.

月 75, a. 月王 126, a. 月天 143, a. 月分 143, b. 月光 ib. 月胃 ib. 月獅子 ib. 月愛珠 ib. 月支國 152, b. 月支菩薩 122, a.
有 23, b. 有意 75, b. 有寶 103, b. 有善多 153, b. 有波弟耶夜 155, b.

木 RAD. 75.

木星 171, b. 木樹仙 68, a. 木瓜林 157, a. 木叉提婆 77, a. 木叉毱多 ib.
末羅 71, a. 末利 ib. 末尼 72, a. 末陀 137, a. 末度迦 62, b. 末杜迦 ib. 末由地 63, a. 末由底迦 ib. 末奴沙 73, a. 末伽始羅 74, b. 末底僧訶 75, b. 末筱曷利他 73, a.
本事 48, a. 本師和尚 6, b. 本襄伽吒 99, a.
未曾有 31, b.
杖林 172, b. 林微尼 62, b.
柰女經 8, b.
栗呫婆 61, b.
案達羅 10, a.
枸盧舍 58, a. 枸留孫佛 57, b. 枸樓秦佛 ib.
根本阿毘達摩論 77, b.
梵 121, b. 梵天 26, b. 梵王 ib. 梵相 ib. 梵字 ib. 梵書 26, b. 梵豫 27, a. 梵輔 27, b. 梵志 ib. 梵衆 ib. 梵授 26, b. 梵德 54, a. 梵章 126, b. 梵天王 26, b. 梵摩達 ib. 梵嚫摩 ib. 梵天人 30, b.
梨車 61, b.
禁呪藏 166, a.
棓刺拏 98, b.
極臭鬼 54, a. 極細塵 90, a.
集一切功德 125, a.
樹提伽 38, b.
梅怛麗耶 70, a. 梅咀麗衍尼弗咀羅 99, a.
楞伽 61, b. 楞求羅伽 ib. 楞伽阿跋多羅經 61, b.
榠多 25, a. 榠多樹 92, a.
樂音 73, a. 樂施 134, b. 樂變化天 85, a. 樂叉吉蔗 58, a.
槃頭 169, a. 槃頭婆提 169, b. 槓槨 28, a.
檀越 29, b. 檀嚫 ib. 檀那 ib. 衍梵那 22, a. 檀特山 30, a. 檀陁迦阿蘭若 12, b.
桑門 130, b. 桑渴耶 150, b.
鬱金香 60, a. 鬱陀那 153, a. 鬱鉢羅 157, b. 鬱單越

158, a. 鬱頭藍子 105, a. 鬱瑟尼沙 152, b. 鬱怛羅越 158, a. 鬱頭藍子 153, b. 鬱陀羅摩子 ib. 鬱多羅拘樓 158, a. 鬱怛羅究瑠 ib. 鬱多羅僧伽 158, b. 鬱金香窣都波 60, a.

欠 RAD. 76.

欲界 50, a. 欲足 146, a.
歌利王 49, a. 歌咏 116, b. 歌羅頻伽 49, a.
歎喜國 3, a.

止 RAD. 77.

正覺 24, b. 正見 74, a. 119, b. 正業 ib. 正語 74, a. 120, b. 正定 74, b. 120, b. 正命 74, b. 120, a. 正念 74, b. 120, b. 正法 106, a. 正引 106, b. 正見 119, b. 正思惟 74, a. 120, b. 正精進 74, a. 120, a. 正量部 118, b. 正法華經 106, b.
步軍 92, b.
歲 164, b.
歸依僧 151, b. 歸依佛 ib. 歸依法 ib.

歹 RAD. 32.

殑伽 40, b. 殊微伽 38, a. 殊妙身 88, a. 殊底色迦 38, b.
殟怛羅句嚧 158, a.
殞社 156, a.

比 RAD. 81.

比丘 23, b. 比丘尼 24, a. 比丘僧 117, a. 比橋薩羅 57, a. 比羅娑洛山 93, a.

水 RAD. 85.

水天 163, b. 水天德佛 135, b.
求那 128, b. 求名 174, a. 求那跋陀羅 43, b.
沙羅 114, a. 沙門 130, b. 沙彌 131, a. 沙迦滿囊 130, b 沙落迦 29, b. 沙婆揭多 138, b.
沉水香 5, a.
法意 32, a. 法喜 ib. 法滅 ib. 法性 ib. 法身 85, b. 32, a. 法王 32, b. 法寶 ib. 法輪 33, a. 法益 33, b. 法救 ib. 法沙 48, a. 法師 156, a. 法密部 32, a. 法阿育 33, a. 法舍利 ib. 法界藏身 6, b. 法阿蘭若 12, b. 法王之子 法華三昧 106, b.
波利 88, a. 111, b. 波斯 91, b.
波界夜 73, b. 波頭摩 87, b. 波羅奢 88, a. 波謎羅 ib. 波你尼 88, b. 波那娑 ib. 波羅夷 89, b. 波羅越 90, b. 波刺私 91, b. 波刺斯 ib. 波吒釐 92, a. 波羅羅 ib. 波波羅 93, a. 波羅赴 94, a. 波斯匿 95, b. 波羅柰 162, b 波輪鉢多 88, b.

波輸鉢多 ib. 波羅闍已迦 89, b. 波羅密多 90, a. 波利質多 91, a. 波栗溼縛 91, b. 波吒梨耶 92, a. 波頗羅那 94, a. 波逸提法 92, b. 97, a. 波羅捺寫 162, b. 波羅痆斯 ib. 波羅柰斯 ib. 波闍波提 94, a. 波刺那斯 162, b. 波那和提 163, b. 波舍跋提 ib. 波利涅縛南 91, a. 波里衣多羅 91, b. 波吒釐子城 92, a. 波里夜多羅 160, b. 波羅提提舍尼法 96, a. 波羅羯邏伐彈那 93, b. 波羅尼蜜波舍跋提 163, b. 波羅提木叉僧祇戒本 96, a.

洩瑟知林 172, b.

沒力伽羅子 65, a. 沒特伽羅子 ib.

泥黎 81, b. 泥壈 84, b. 泥洹 85, a. 泥撻陀 84, b. 泥羅浮陀 ib. 泥縛些那 86, b. 泥伐散那 ib.

河西 154, a. 河鼻旨 21, a.

洛叉 61, a. 洛沙 ib. 洛護羅 62, a. 洛般膩羅 104, b.

活獄 82, a. 活國 42, b.

浮圖 27, b.

流支 25, b.

淸池 147, a.

淨土 135, b. 淨德 167, a. 淨歲 ib. 淨眼 167, b. 淨光 ib. 淨行 170, b. 淨居天 134, b. 淨飯王 135, a. 淨光明 167, b. 淨師子 170, b. 淨光莊嚴 161, a. 淨華宿王智佛 50, b.

海慧 107, a.

湼盤 85, a. 湼槃 86, a. 湼末 142, b. 湼槃三門 86, a. 湼疊般那 84, a.

漢王子 146, b. 漢日天種 146, a.

渴伽 96, b.

温那地 155, b.

滅諍 14, a. 滅刼 119, a.

黎車 62, b. 黎婆多 101, b.

澳那 60, b.

濁 48, a.

溼薄健 47, b. 溼吠多補 139, b.

漸熱 43, a.

漚鉢羅 157, b. 漚多羅僧 158, b.

灌頂 78, a. 灌頂王 ib.

滿慈子 19, b.

漏盡 16, b.

濼緋 134, b.

漕矩吒 152, a.

濫波 61, a.

RAD. 26. 火

火界定 5, a.

炎執 140, b.

烈士池 152, b.

烏茶 153, a. 烏長 153, b. 烏場 ib. 烏萇 ib. 烏落 154, a. 烏枕南 153, a. 烏杖那 153, b. 烏地多 ib. 烏

孫塲 ib. 烏藍婆 154, b. 烏剌尸 157, a. 烏陀愆那 153, a. 烏耆延那 153, b. 烏闍衍那 ib. 烏波陀耶 155, b. 烏波第鑠 ib. 烏波毱多 156, a. 烏波索迦 156, b. 烏波斯迦 ib. 烏鐸迦漢荼 153, a. 烏廬頻螺迦葉波 157, b.
然燈佛 35, b.
焚燒 8, a.
焰摩天 173, a. 焰摩火大仙 173, b.
無畏 1, a. 無餘 11, a. 無我 9, b. 無著 14, b. 無數 15, a. 無熱 15, b. 無憂 16. a. 無煩 17, a. 無明 21, a. 無想 ib. 無垢 167, a. 無量壽 6, a. 無量意 9, a. 無邊行 ib. 無量光 ib. 無量淨 12, a. 無色界 13, b. 無厭足 17, a. 無憂樹 16, a. 無叉羅 77, a. 無羅叉 ib. 無作門 86, a. 無想門 ib. 無色界 144, b. 無垢友 167, b. 無量光明 6, b. 無熱惱池 9, b. 無緣三昧 10, b. 無憂伽藍 16, a. 無量淨靜 19, a. 無間地獄 21, a. 無復煩惱 84, a. 無所有處 144, b. 無畏山住部 1, b. 無所有處定 6, a. 無盡意菩薩 5, b.
燒然獄 140, b. 燒炙獄 ib. 燒衣節 155, a.
鄔波提鑠 155, b. 鄔波毱多 156, a.
熙蓮弗 92, a.
熱獄 81, b. 熱海 147, a.
牛毛 42, b. 牛首旃檀 ib.
牟呼栗多 77, b. 牟娑洛 78, a. 牟呼洛 69, b. 牟眞隣陀 65, b.
犍稚 42, a. 犍陟 51, a. 犍陀衛 40, a. 犍達婆 ib.
犢子部 164, b.

RAD. 94. 犭

狼揭羅 61, a.
獅子頰王 128, a.
獨角 96, b. 獨狐善 9, b.
獨覺仙人 39, a.

RAD. 95. 玄

玄奘 68, b.

RAD. 97. 玉

王子 59, a. 王增 101, a. 王太子 59, a. 王舍城 100, b. 王曷邏闍伐彈那 101, a.
珊闍邪 117, a. 珊尼羅闍 121, b. 珊闍夜毗羅胝 117, a.
珂咄羅 57, b.
珠利耶 147, a.
琰魔 173, a. 琰摩羅 ib. 琰母那 174, a.
聖胄 14, b. 聖使 14, a. 聖軍 ib. 聖上座部 54, a.
瑜伽 174, b. 瑜伽部 175, a. 瑜伽師地論 175, b.

瓦 RAD. 98.

瓶耆羅 169, a. 瓶窣都餅 38, b. 甄叔迦寶 56, b.

甘 RAD. 99.

甘露 8, b. 甘蔗 108, b. 甘蔗王 46, a. 甘露王 123, a. 甘露飯王 8, b.

生 RAD. 100.

生 36, b. 生天 98, a.

田 RAD. 102.

由乾陁羅 175, b.
畢勒支底伽弗 96, b. 畢鉢羅 93, a. 畢舍遮 ib. 畢陵伽婆蹉 92, b.
毗摩 24, a. 毗樓 57, b. 毗荼 89, b. 毗陀 165, a. 毗尼 168, b. 毗舍闍 93, a. 毗舍遮 ib. 毗藍婆 95, a. 毗闍延 148, b. 毗禪延 ib. 毗佛略 160, a. 毗頭利 ib. 毗捨明 161, b. 毗舍離 ib. 毗沙門 ib. 毗舍多 162, a. 毗舍羅 ib. 毗陀羅 165, b. 毗沙拏 ib. 毗提訶 166, a. 毗訶羅 166, b. 毗柰耶 168, b. 毗那耶 ib. 毗尼藏 169, a. 毗婆尸 ib. 毗流離 169, b. 毗播奢 ib. 毗布羅 ib. 毗利耶 170, a. 毗舍浮 170, b. 毗摇羅 ib. 毗伽羅 172, a. 毗耶娑 ib. 毗盧庶那 151, a. 毗富羅山 160, a. 毗盧折那 160, b. 毗蘆遮那 ib. 毗舍佉母 161, a. 毗婆沙論 165, b. 毗訶莎弭 166, b. 毗摩羅詰 167, a. 毗那怛迦 168, b. 毗柰耶藏 169, a. 毗盧擇迦 169, b. 毗那耶藏 169, a. 毗樓勒迦 169, b. 毗盧釋迦 ib. 毗羅删拏 ib. 毗留勒叉 ib. 毗樓博叉 170, a. 毗流波叉 ib. 毗留博叉 ib. 毗溼婆部 170, b. 毗首羯摩 171, a. 毗奢蜜多 ib. 毗婆沙論師 159, b. 毗摩質多羅 165, b. 毗泥怛迦那 168, b. 毗摩羅詰經 167, b. 毗離耶犀那 170, a. 毗戌陀僧訶 170, b. 毗苫婆補羅 171, a. 毗溼縛羯磨 ib. 毗耶羯剌諵 172, a. 毗末羅蜜多羅 167, b. 毗膩多鉢臘婆 169, a. 毗柰耶毗婆沙論 ib. 毗訖羅摩阿迭多 167, a. 毗盧庶那清淨法身 149, a.
留拏般荼迦 88, b.

疋 RAD. 103.

疏勒 48, a.

癶 RAD. 105.

發磕論 172, b. 發祀 ib. 發行城 144, a.

白 RAD. 106.

白分 135, b. 白水城 47, b. 白菊花 60, b. 白飯王 135, b. 白衣大士 18, a.
百論 126, b.

皿 RAD. 108.

盂蘭 154, b. 盂蘭盆 ib. 盂蘭勝會 8, a. 155, a.
盎宴利魔羅 10, a.
盛熱 123, a.
盟瑟尼沙 152, b.
盡漏 16, b.
盧舍那 149, a. 151, a. 盧醯咀迦 105, a. 盧吚眡訶目多 ib. 盧醯咀迦窣都波 ib.

目 RAD. 109.

目連 65, a. 目多 77, b. 目婆羅 78, a. 目詣鄰陀 65, b. 目支鄰陀 ib.
眉間白毫 157, a.
衆賢 117, b. 衆天 ib. 衆合 118, a. 衆礚 ib. 衆學法 107, b. 衆生濁 126, b. 衆事分阿毘達摩論 2, b. 衆事分毗婆沙論 96, a.
眼界 141, b. 眼識界 ib.
眞丹 146, a. 眞金毺 51, a.
瞿夷 41, a. 瞿曇 ib. 瞿沙 42, a. 瞿波 42, b. 瞿耶波 174, a. 瞿耶尼 11, b. 瞿陀尼 ib. 瞿史羅 42, a. 瞿師羅 ib. 瞿摩帝 42, b. 瞿波利 ib. 瞿波羅 ib. 瞿折羅 43, b. 瞿室餕伽 43, a. 瞿毗霜那 ib. 瞿那末底 43, b. 瞿盧薩謗 ib. 瞿薩怛那 60, b. 瞿那鉢刺婆 43, b.
瞻波 142, b. 瞻博 143, a. 瞻蔔 ib. 瞻蔔加 ib.

矢 RAD. 111.

矩奢 60, a. 矩摩邏多 59, a. 矩奢揭羅補羅 60, a.

石 RAD. 112.

石國 141, a.
斫迦羅 142, a. 斫迦羅伐辣底揭羅闍 ib.
磔迦 146, a.
磨羅 130, a. 磨袪 68, b. 磨訶至那 67, b. 磨醯奢娑迦 69, b.

示 RAD. 113.

祈樹 37, a.
祇夜 37, a. 祇洹 37 a. 祇夜 42, a. 祇桓精舍 37, a. 祇陀太子 ib.
神童遊戲經 61, a. 神足力 104, b. 神通遊戲 ib.
補磔迦 100, a. 補盧沙 99, b. 補羅稽舍 98, a. 補特伽羅 ib. 補刺拏伐摩 99, b. 補刺那梅咀麗衍尼弗咀羅 99, a. 補澀波祇釐 98, a.

禎那 37, b.
福生 5, b. 98, b. 福愛 5, b. 福舍 33, a. 福水 40, b. 福伽羅 98, a.
禪 34, a. 禪定 ib. 禪延 148, b. 禪師 156, a.
禮德 57, b.

内 RAD. 114.

内明 4, a. 内乞 24, a.

禾 RAD. 115.

私多 129, a. 私陁 ib.
和闐 60, b. 私闍 156, a. 和尙 ib. 和闍 ib. 和修吉 164, a. 和伽羅 172, a. 和須蜜多 164, a. 和夷羅洹閱义 159, a.
秣羅娑 70, b. 秣兎羅 75, b. 秣羅矩吒 70, b. 秣底補羅 75, b.
䅗那天 55, b. 䅗那咽羅 ib.
積石山 15, b.
稽薑那 56, b.
穢佉阿悉底迦 139, a.

穴 RAD. 116.

究槃茶 59, b. 究磨羅浮多 58, b.
空 136, b. 空劫 15, a. 空王 31, b. 空門 86, a. 空處 144, b. 空花 136, b. 空無邊處 144, b.

立 RAD. 117.

竭义 56, a. 竭陀羅 55, b. 竭齲溼伐羅 56, a. 競伽 40, b. 競祇 ib. 競伽河門 ib.

竹 RAD. 118.

竹苑 165, b. 竹林 ib.
竺刹尸羅 139, b.
等活 117, a.
筱赤建 86, b.
箜篌 168, b.
第黎多曷羅殺吒羅 33, b.
箭泉 123, b.
簿义 162, b.
簪健 77, b. 簪揭釐 77, a.
籛利婆羅闍迦 91, a.

米 RAD. 119.

精道力 170, a. 精進足 ib. 精進根 170, b.

糸 RAD. 120.

紇差怛羅 28, a. 紇露悉泯 45, b.
索阿 107, a. 素怛纜 137, b. 素建地羅 129, b. 素怛覽藏 138, a.
納縛波 83, b. 納縛僧伽藍 ib. 納縛提婆矩羅 ib.

皿 RAD. 122.

羅漢 12, b. 羅十 59, a. 羅婆 61, b. 羅睺 101, a. 羅雲 ib. 羅云 ib. 羅刹 102, a. 羅閱城 100, b. 羅刹女 102, a. 羅义娑 ib. 羅虎那 ib. 羅睺羅 ib. 羅吼羅 ib.

羅乂斯 102, a. 羅婆那 103, b. 羅摩印度 44, b. 羅睺羅多 101, b. 羅睺羅母 174, a.
純陀 142, a.
結跏趺坐 157, a.
細塵 11, a. 細末堅黑檀旃 48, b.
給園 37, a.
經部 126, b.
經行禪窟 144, a.
維那 53, a. 維耶離 161, b. 維磨詰 167, a. 維摩詰所說經 167, b.
絡多未知 102, a.
緊那羅 56, b.
練若 12, a.
緣覺 96, b.
縛喝 21, b. 縛芻 162, b. 縛伽浪 ib. 縛喝羅 ib.

羊 RAD. 123.

羊毛 21, a.
美 62, b. 美音 ib.
羯尼 62, b. 羯磨 53, a. 羯餕伽 49, a. 羯利王 ib. 羯尼迦 50, b. 羯布羅 53, a. 羯霜那 53, b. 羯達羅 55, b. 羯蠅揭羅 47, b. 羯羅頻迦 49, a. 羯若鞠闍 51, b. 羯蘭鐸迦 52, b. 羯摩陀那 53, a. 羯地洛迦 ib. 羯殊嗢祇羅 48, b. 羯吒布怛那 54, a. 羯羅迦忙陀 57, b. 羯洛迦孫馱 ib. 羯羅拏蘇伐刺那 53, a.

RAD. 124. 羽

翳羅鉢呾羅 39, b.

RAD. 125. 老

老死 36, b.

RAD. 127. 耒

耨樓陀阿 11, a.

RAD. 128. 耳

耳 132, b.
耶婆 174, a. 耶輸 ib. 耶婆提 ib. 耶輸陀羅 ib.
取 155, b.
聚諦 14, a.
聲 105, b. 聲聞 131, a. 聲明論 105, b. 聲明記論 172, a.

RAD. 130. 肉

肘 44, b.
胡實健 45, b.
脅尊 91, b.
能作 126, a. 能斷金剛般若經 159, b.
脂帝淨圖 141, b.
臂奢柘 93, a. 臂多勢羅 93, a.
臘縛 61, b. 臘伐尼 62, b.

RAD. 132. 自

自在 47, b. 自性 138, b. 自在天 48, a. 自然成佛道 139, b.

至 RAD. 133.

至那你 146, b. 至邪僕底 ib. 至那羅闍弗呾羅 ib.

臼 RAD. 134.

與瞿 45, a.

舌 RAD. 135.

舌 37, b.

舍支 107, b. 舍利 123, a. 124, a. 舍羅 123, b. 舍衛 131, b. 舍利子 123 b. 舍婆提 131, b. 舍羅摩拏 130, b. 舍利弗多羅 123, b.

舛 RAD. 136.

舜若多 136, b.

舟 RAD. 137.

船遮 59, b. 般吒 88, b. 般若 94, a. 般涅槃 86, a. 般祿娑般茶迦 ib. 般闍于瑟 89, b. 般湟槃 91, a. 般泥洹 ib. 般若多羅 24, b. 般遮大會 89, b. 般羅颯迷 90, b. 般若毱多 94, b. 般若羯羅 ib. 般若多羅 95, a. 般利槃涅那 91, a 般利伐羅勺迦 91, a. 般遮跋利沙 89, b. 般若波羅密 94, b. 般若跋陀羅 ib. 般遮婆栗史迦 89, b. 般若波羅密多經 95, a.

色 RAD. 139.

色 105, a. 色界 ib. 色究竟 5, b. 色究竟天 ib.

艸 RAD. 140.

芥子 123, b.
花宮城 60, b.
芬利 98, a.
芻尼 164, a.
英吉沙彌 87, a.
苦諦 14, a. 苦竹林 157, a.
若那 38, a. 若提 85, a.
苫婆羅 36, a. 苫末羅 142, b.
茂遮 77, a. 茂羅三部盧 77, b.
苾芻 24, a. 苾芻尼 ib.
蒭摩 55, b.
茆草 60, a.
荅秣蘇伐那 140, b.
莊嚴經 137, b. 莊嚴王 172, b.
華齒 98, a. 華光佛 87, b. 華氏城 92, a. 華德菩薩 87, a. 華光大帝 17, a. 華足安行佛 88, a.
莎伽 138, b. 莎伽陀 ib.
莫呼洛 69, b. 莫訶 69, a. 莫賀延 70, b.
菴弭羅 7, b. 菴羅 8, a. 菴婆羅女 8, b. 菴摩羅女 ib. 菴乜呢必滅堪 87, a.
菩提 24, b. 菩薩 25, b. 菩提樹 24, b. 菩提薩埵 25, b. 菩提寺 26, a. 菩提多羅 24, b. 菩提道場 25, a. 菩提流支 25, b. 菩薩藏經 26, a. 菩提迷祇濕伐羅 25, b.

葉樹 92, a. 葉爾羌 142, b.
筏戾車 77, a.
薜荔多 97, a.
蓮華色 88, a.
藥王 23, a. 藥叉 102, a. 172, b. 藥上菩薩 23, a. 藥師如來本願功德經 14, a.
薄健 47, b. 薄伽梵 23, a. 薄句羅 162, a. 薄拘羅 ib.
蘇摩 130, a. 蘇摩那 ib. 蘇鍮婆 133, a. 蘇浮帝 134, a. 蘇部底 ib. 蘇摩蛇 136, a. 蘇伐剌 138, a. 蘇揭多 138, b. 蘇達多 134, b. 蘇達那 ib. 蘇迷盧 136, a. 蘇漫多 136, b. 蘇剌咤 137, a. 蘇利耶 ib. 蘇摩提婆 130, a. 蘇跋陀羅 135, b. 蘇婆薩都 134, a. 蘇陀沙拏 134, b. 蘇婆伐窣都 134, a. 蘇達梨舍那 134, b. 蘇利耶提婆 137, a. 蘇剌薩儻那 ib. 蘇伽多蜜多羅 135, a. 蘇伐剌拏瞿咀羅 138, a.
舊言 88, a
藪斗波 133, a.
藏 93, a.
鞠利衍那 60, a. 鞠和衍那 ib.
薩尼 57, b. 薩婆若 124 b. 薩婆多 125, b. 薩縛達 124, b. 薩遮尼乾 84, b. 薩婆悉多 125, a. 薩闍羅娑 123, b. 薩褒殺地 124, a. 薩遮尼乾連陀 84, b. 薩曇分陀利經 106, b. 薩婆慎若提婆 124 b. 薩他泥濕伐羅 132, b. 薩婆曷剌他悉陀 125, a.
藍莫 102, b. 藍摩 ib. 藍婆 61, a. 藍勃羅 ib.

RAD. 141. 虍

虛空住 5, b.
處 157, a.
號叫 103, b.

RAD. 142. 虫

蛇藥伽藍 124, a.
蜀人 97, b.
蜜多斯那 77, a. 蜜利伽羅 77, b. 蜜多羅斯那 77, a.
蠕 175, b.
蟣 61, b.

RAD. 143. 血

血盆池 12, b.

RAD. 144. 行

行 21, a. 119, a.
術輪 17, b. 術數 127, b.
衞世師 161, b.

RAD. 145. 衣

袈裟 48, a.
補陁 93, a. 補怛洛迦 ib. 褐剌縭 44, a.

RAD. 146. 西

西山寺 20, b. 西方接引

6, b. 西天教主 ib. 西方極樂世界 135, b.

見 RAD. 147.

現一切世間 124, b.
覩史陀 152, a. 覩史多 ib.
覺賢 122, a. 覺自在雲 25, b.
觀音 18, a. 觀尹 ib. 觀自在 ib. 觀世自在 ib. 觀世音自在 ib.

角 RAD. 148.

觸 130, b.
解脫 168, a. 解一切衆生言語 125, a.
識 166, a.

言 RAD. 149.

記 172, a. 記論 ib.
訖栗瑟摩 47, b. 訖利多 57, a.
設利羅 124, a. 設賞迦 126, a. 設多圖盧 ib. 設施 107, b.
試羅 127, b.
詹波 143, a.
論 126, a. 論民 62, b.
說出世部 ib.
調達 30, b. 135, b.
諾伽那 80, a.
諛薩羅 78, a.
譬喻 17, b.
識無邊處 144, b.
護法 32, b. 護密 45, b. 護月 143, b. 護世者 62, a. 護苾那 45, b. 護瑟迦羅 ib. 護明菩薩 93, b.
辯眞論 141, a.
讚誦 104, b.

谷 RAD. 150.

谿旦 60, b.

豆 RAD. 151.

豆伽藍 75, a.

豕 RAD. 152.

象王 36, a. 象軍 44, b. 象墮阬 ib. 象堅山 93, a. 象堅窣都波 ib.

貝 RAD. 154.

財主 54, a.
貨利習彌迦 56, a.
買林 167, a.
賒乃以室折羅 121, b.
賓機梨力乂 25, a.
賢劫 22, b. 賢愛 ib. 賢寺 23, a. 賢豆 47, a.
贍部 36, a.

赤 RAD. 155.

赤檀 143, a. 赤鄂衍那 141, b.
赭時 141, b. 赭羯 ib.

走 RAD. 156.

越三界菩薩 148, a.

足 RAD. 157.

跋陀 22, b. 跋祿迦 22, a. 跋達羅 22, b. 跋提 23, a. 跋提離 ib. 跋濫摩 27, a. 跋

提河 45, b. 跋折羅 158, b. 跋闍羅 ib. 跋利沙 163, a. 跋盧沙 163, b. 跋難陀 156, b. 跋始婆 163, b. 跋路娑陀 95, b. 跋提梨迦 23, a. 跋陀婆羅 22, b. 跋祿羯呫婆 22, a. 跋陀羅樓支 22, b. 跋闍羅波膩 159, a. 跋達羅毗訶羅 23, a. 跋邏末羅耆釐 90, a. 跋私弗多羅部 164, b.
路伽耶陀 62, a.
踰乾陀羅 175, b. 輸健達羅 ib. 踰繕那 174, b.
蹈七寶華 123, a.

身 RAD. 158.

身 55, a. 身毒 47, a.
躭摩栗底 140, b.

車 RAD. 159.

車帝 126, a. 車軍 102, b. 車匿 145, b.
軍持 59, b.
輪 142, a. 論迴 121, b. 輪王 142, a. 輪圍山 ib.
輸盧迦波 129, b. 輸達羅 135, a.
轉法輪 33, b. 轉輪聖王 142, a.

辛 RAD. 160.

辛頭 128, b. 辛頭波羅香 129, a.
辟支佛 96, b.

RAD. 161. 辰

辰那多羅多 37, b. 辰那飯茶 ib.

RAD. 162. 辵

迦維 51, b. 迦夷 ib. 迦奢 53, b. 迦葉 ib. 迦延 54, b. 迦樓羅 40, b. 迦旃延 48, b. 迦藍浮 49, a. 迦波釐 51, b. 迦毗羅 ib. 迦比羅 ib. 迦畢試 52, a. 迦蘭陀 52, b. 迦葉波 53, b. 迦旃廷 54, b. 迦陵頻伽 48, b. 迦羅沙曳 48, a. 迦留陀夷 49 a. 迦陵毗迦 ib. 迦留陀夷 49, a. 迦摩浪迦 50, b. 迦那提婆 ib. 迦摩縷波 ib. 迦膩伽王 51, a. 迦膩色迦 ib. 迦毗羅衛 51, b. 迦毗摩羅 52, 迦蘭陀池 52, b. 迦蘭馱迦 ib. 迦溼彌羅 53, b. 迦奢布羅 ib. 迦剌底迦 ib. 迦葉彌羅 ib. 迦葉遺部 54, a. 迦延俱舍 54, b. 迦多衍那 54, b. 迦葉頭陀 65, b. 迦葉摩騰 112, a. 迦羅臂拏迦 48, b. 迦諾迦牟尼 50, b. 迦毗羅蘇都 51, b. 迦頻闍羅王 52, a. 迦蘭陀竹園 52, b. 迦葉臂耶部 54, a. 迦吒富單那 ib. 迦羅鳩村馱 57, b. 迦羅迦村馱 ib. 迦毗羅皤窣都

51, b. 迦布德迦伽藍 52, a.
逝路伽耶陀 62, a.
逝利婆鼻提賀 160, a.
逝多 37, a. 逝多苑 ib. 逝多林 ib. 逝瑟吒 38, a.
途盧諾檀那 83, b.
達摩 150, b. 達磨 31, b. 達槻拏 29, b. 達嚫國 ib. 達摩大師 24, b. 達摩瞿諦 31, b. 達摩羯羅 32, a. 達摩波羅 32, b. 達摩畢利 ib. 達磨多羅 33, b. 達摩僧伽 33, a. 達磨舍羅 ib. 達羅毗荼 38, b. 達而麻耶 150, b. 達摩阿蘭若 12, b. 達摩悉鐵帝 140, b. 達摩但邏羅多 33, b.
道諦 14, a. 道樹 24, a. 道場 25, a. 道師 140, b.
邊獄 82, a. 邊小地獄 ib.

邑 RAD. 163.

那伽 78, a. 那竭 79, b. 那由他 80, b. 那爛陀 ib. 那羅延 21, b. 83, a. 那庾多 86, b. 那羅摩那 70, a. 那羅摩納 71, a. 那提迦葉 78, b. 那利劍羅 83, a. 那羅延天 ib. 那羅僧訶 ib. 那婆摩利 83, b. 那羅聚落 124, a. 那揭羅喝羅 79, b. 那伽羅馱那 ib. 那羅稽羅洲 83, b. 那伽閼刺樹那 79, b.
邪舍陀 174, a.
郁多羅僧伽 158, a. 郁多羅僧 158, b.
耶婆盧吉帝 18, a.
都羅 114, b. 都致 132, b. 都貨羅 152, b.
鄯善 83, b.

RAD. 164. 酉

醯羅 44, b. 醫方明 146, a.

RAD. 165. 釆

釋 108, a. 釋種 23, b. 釋迦 108, a. b. 109, a. 釋迦婆 108, a. 釋迦文 109, a. 釋提桓因 108, a. 釋迦提婆 ib. 釋迦菩薩 109, a. 釋迦牟尼 ib. 釋迦如來 114, a. 釋迦師子 ib. 釋迦蜜多羅 109, a. 釋迦提婆那因 108, a. 釋家牟尼千百億化身 149, a.

RAD. 166. 里

野蠶絲 55, a. 野寐尼 174, a.

RAD. 167. 金

金田 37, a. 金地 ib. 金寂 50, b. 金輪 138, b. 金氏 138, a. 金剛坐 25, a. 金毗羅 59, b. 金龍尊 138, a. 金輪王 138, b. 金剛杵 158, b. 金剛力士 159, a. 金剛智

ib. 金沙跋提 45, b. 金光明經 138, b. 金剛薩埵 159, b. 金剛三昧 159, b. 金剛般若經 ib. 金光明最勝王經 138, b.
鉢 92, a. 鉢露羅 26, b. 鉢露兒 ib. 鉢特忘 87, b. 鉢伐多 91, b. 鉢多羅 92, a. 鉢喇部 94, a. 鉢特忙 102, a. 鉢鐸創那 21, b. 鉢羅摩菩提 90, a. 鉢曇摩羅伽 87, b. 鉢羅伐多 91. b. 鉢邏闍鉢底 94, a. 鉢羅笈菩提 95, a. 鉢羅耶伽 97, a. 鉢羅犀那特多 95, b. 鉢羅斯那特多 ib.
銅水 140, b.
鋪多 24, a.
銀 105, b.
鐵圍山 142, a,
鑊沙 87, a.
鑠迦羅阿逸多 103, a.

長 RAD. 168.

長爪 35, b. 長阿含 5, a.

門 RAD. 169.

門擇迦 71, b.
閉黎多 97, a.
閱叉 172, b. 閱頭檀 135, a.
閼悉多 56, b.
闍林 110, b.
闍黎 17, b. 闍提 37, a. 闍多伽 36, b. 闍夜多 12, a. 闍崛山 43, b. 闍爛達羅 36, a. 闍耶犀那 37, a. 闍耶補羅 ib. 闍耶毱多 37, a. 闍那因陀羅寺 ib.
閻浮 36, a. 閻羅 173, a. 閻悉多 56, b. 閻浮樹 36, a. 閻摩羅 173, a. 閻牟那 174, a. 閻摩羅社 173, a. 閻曼德迦 173, b. 閻摩那洲國 174, a. 閻浮那提金光 64, b.
闌擇迦 145, b. 闌鐸迦 ib. 闌釋迦 ib.
闢展 83, b.

RAD. 170. 阜

阿昇 21, a. 阿毗 ib. 阿若 4, b. 阿闍 6, a. 阿難 9, a. 阿難 9, b. 11, a. 阿私 18, b. 阿夷 ib. 阿育 16, a. 阿由 21, b. 阿波波 1, a. 阿毗曇 1, b. 阿術達 4, a. 阿笈摩 4, b. 阿逸多 ib. 阿耆多 ib. 阿底多 ib. 阿制多 ib. 阿伽摩 ib. 阿耆尼 5, a. 阿闍婆 6, a. 阿利尼 ib. 阿朔陀 ib. 阿末羅 8, a. 阿那含 8, b. 阿難陀 9, a. 阿耨達 9, b. 阿那達 ib. 阿尼盧 10, b. 阿那律 ib. 阿練若 12, a. 阿蘭陀 ib. 阿蘭攘 12, a. 阿藍迦 12, b. 阿羅漢 ib. 阿路猱 13, b. 阿利耶 ib. 阿羅訶 ib. 阿僧伽 14, b.

阿僧祇 15, a. 阿私陁 15, b. 阿氏多 ib. 阿恕迦 16, a. 阿輸迦 ib. 阿脩羅 16, b. 阿須倫 ib. 阿素羅 ib. 阿說示 ib. 阿奢輸 ib. 阿折羅 17, a. 阿吒利 ib. 阿吒吒 ib. 阿闍黎 ib. 阿闍梨 ib. 阿祇利 17, b. 阿韋茶 20, b. 阿毗至 21, a. 阿踰陀 ib. 阿由多 21, b. 阿利底 44, a. 阿薄健 47, b. 阿蘭陁 52, b. 阿梨樹 74, a. 阿彌陀 123, a. 阿婆㗚羅 1, a. 阿鼻達磨 1, a. 阿毗達磨 ib. 阿尼律陀 10, b. 阿浮達摩 3, b. 阿提目多 ib. 阿闍世王 4, a. 阿摩落果 6, a. 阿㕙樓馱 10, b. 阿波邏羅 11, b. 阿跋摩羅 12, a. 阿藍迦蘭 12, b. 阿僧企耶 15, a. 阿溼婆特 16, b. 阿說示多 ib. 阿輸割那 17, a. 阿遮利耶 ib. 阿闍婆拏 17, b. 阿笞末溼 ib. 阿波陀那 ib. 阿跋多羅 20, b. 阿惟越致 21, a. 阿耶穆佉 ib. 阿婆㗚羅庶 1, a. 阿毗達磨藏 2, a. 阿提目多伽 3, b. 阿醯掣恒羅 5, b. 阿摩落伽果 6, a. 阿彌陀婆耶 ib. 阿難陀補羅 9. a. 阿那婆達多 9, b. 阿那婆荅多 ib. 阿梨耶馱娑 14, a. 阿黎耶斯那 14, a 阿梨耶伐摩 ib. 阿濕摩揭婆 15, b. 阿舍摩揭婆 ib. 阿輸摩埧婆 ib. 阿溼縛婁沙 16, b. 阿點婆翅羅 17, b. 阿伐羅塾羅 20, b. 阿特多伐底 45, a. 阿利羅跋提 ib. 阿若憍陳如 54, b. 阿闍多設咄路 4, a. 阿目佉跋折羅 8, a. 阿鉢唎瞿陀尼 11, b. 阿跋耶祇釐住部 1, b. 阿毗達磨俱舍論 2, a. 阿毗達磨發智論 ib. 阿毗達磨明證論 2, b. 阿濕喝咃波力乂 25, a. 阿毗達磨法蘊足論 2, a. 阿毗達磨識身足論 2, b. 阿毗達磨毗婆沙論 ib. 阿耆多翅舍欽婆羅 4, b. 阿伐羅塾羅僧伽藍 20, b. 阿耨多羅三藐三菩提 11, b. 阿縛盧枳多伊溼伐羅 18, a. 阿避陀羯剌拏僧伽藍 21, a. 阿那他擯荼揭利訶跋底給 9, b.

陀歷 30, a. 陀羅尼 31, b.

除覺 95, b. 除疑意 167, b.

陳那 37, b. 54, b.

隙葉羅 56, a. 隙塵 164, b.

隨葉 170, b.

RAD. 172. 隹

雙王 173, a.

雜阿含 5, a. 雜集藏 121, a. 雜阿毗達磨論 ib.
離衰 169, a. 離波多 101, b. 離畏怖 123, a.
難陀 81, a. 難提迦 135, b. 難提迦物多 81, b.

雨 RAD. 173.

雪山部 43, b. 雪山下 44, b. 雪山 45, a.
雲雷音宿王華智 35, b. 雲自在燈王 38, b. 雲自在 76, a. 雲雷音王 76, a. 雲自在王 76, a.
震旦 146, a.
霍罕 39, b.
醬薇多伐刺祠 130, b.
靈鷲山 43, a.

青 RAD. 174.

青藏 84, b.

非 RAD. 175.

非天 16, b. 非人 56, b. 非想定 80, b. 非想非非想處 144, b.

革 RAD. 177.

鞞陀 165, a. 鞞索迦 161, a. 鞞崽迦 160, b. 鞞泥迦 168, b. 鞞稠利夜 160, a. 鞞舍羅娑拏 161, b. 鞞室羅懣囊 ib. 鞞奢隸夜 ib.

RAD. 178. 韋

韋陀 165, a. 韋提希 160, a. 韋陀羅 165, b.
韓若 44, a.

RAD. 180. 音

響意 42, a.

RAD. 181. 頁

頂生王 108, b.
順正理論 86, b.
須跋 133, b. 須甓 134, b. 須達 ib. 須彌 136, a. 須彌頂 76, b. 須彌相 ib. 須陀洹 132, a. 須扶提 134, a. 須達拏 ib. 須彌樓 136, a. 須跋陀羅 135, b.
頗黎 130, b. 頗胝 ib.
頞鞞 157, a. 頞沙茶 3, b. 頞浮陀 12, b. 頞溼縛羯拏 17, a. 頞溼縛庾闍 ib.
頡隸伐多 101, b.
頻婆羅 171, a. 頻婆娑羅 24, a. 頻毗娑羅 ib. 頻那夜迦 169, a.
頭陀 124, a.
願度 95, a. 頗勒窶拏 92, b.
顯宗論 2, a.
顩鉢拏 50, b.

RAD. 182. 風

颯秣建 116, a.

食 RAD. 184.

飲光 53, b. 64, b. 飲光部 54, a.
首盧 129, b. 首阿既那 143, a. 首圖馱那羅闍 135, a.

香 RAD. 186.

香 39, b. 香象 ib. 香山 40, a. 香柯 167, a.
馞柯羅摩阿佚多 ib.

馬 RAD. 187.

馬師 16, b. 馬鳴 ib. 馬勝 ib. 馬耳山 17, a. 馬王 36, a. 51, a.
馱都 124, a. 馱器尼 29, b. 馱那羯磔
篤進 147, b.
駿伽 61, b.
騷揭多 138, b.

骨 RAD. 188.

髀路波阿迄 170, a.
髑社 156, a.

高 RAD. 189.

高王 18, a.

門 RAD. 191.

鬪諍王 49, a.

鬼 RAD. 194.

鬼子母 41, a.
魔民 73, b. 魔醯首羅 69, a. 魔子魔女 74, a. 魔醯因陀羅 69, a. 魔醯邏矩羅 69, b. 魔醯溼伐羅補羅 69, a.

RAD. 196. 鳥

鳩摩 59, a. 鳩槃茶 59, b. 鳩摩羅多 59, a. 鳩摩羅十 ib. 鳩摩羅什婆 ib.
鳫伽藍 44, a.
鴿伽藍 52, b.
鴦掘魔 10, a. 鴦哦囉迦 ib. 鴦輸伐摩 10, b.
鶴秣 45, b. 鶴薩羅 44, a. 鶴悉那 45, b. 鶴勒那 97, b.
鷲峰山 43, a.

RAD. 198. 鹿

鹿野 77, a. 鹿王 77, b. 鹿林 ib. 鹿苑 ib.

RAD. 203. 黑

黑繩 48, b. 黑分 58, a. 黑齒 76, a.

RAD. 209. 鼻

鼻 42, a. 鼻奢佉 161, a. 鼻訶羅 166, b. 鼻那夜 168, b. 鼻溜茶迦 169, b. 鼻溜波阿 170, a. 鼻磨羅雞利帝 167, a.

RAD. 212. 龍

龍鬼 78, b. 龍神 ib. 龍勝

79, b. 龍樹 ib. 龍盂 ib. 龍池 ib. 龍王 107, a. 79, b. 龍腦香 53, a. 龍彌你 62, b. 龍種尊者 72, b. 龍天八部 79, a.

龜 RAD. 213.

龜玆 56, a

II.—A PÂLI INDEX.

[NOTE.—Those Pâli terms which coincide with their corresponding forms in Sanskrit are here, as in the whole work, omitted.]

Abhassara, 1, a.
Abhassaras, ib.
Abhidhana, 1, b.
Abhinna, 2, b.
Adhimutti, 3, b.
Adjatasattu, 4, a.
Adjita, 4, b.
Adjita kêsa kambaḷi, 4, b.
Akanistaka, 5, b.
Anâtattha, 9, b.
Anepida, ib.
Apramana, 12, a.
Âraññа kangga, 12, a.
Ariya, 13, b.
Asaṁkheyya, 15, a.
Âsava saṁkhaya, 16, b.
Asoka, 16, a.
Assakanna, 17, a.
Assulakunu, 61, a.
Atappa, 17, a.
Attha, 96, a.
Aṭṭangga magga, 74, a.

Bala puthudjdjana, 22, a.
Bhaddha, 22, b.
Bhaddha kappa, ib.
Bhaddaji, 23, a.
Bhagavâ, 23, a.
Bhanta, 22, b.
Bhikkhu, 23, b.
Bôdhisatto, 25, b.

Cathi, 57, a.

Dhamma, 31, b. 96, a.
Dhamma gutta, 31, b.
Dhamma gûttika, 23, a.
Dhammânu passanâ, 33, a.
Dhamma vitchaya, 32, b.
Dibbasôta, 35, b.
Dibba tchakkhu, ib.
Dutchtcharita, 39, a.

Ghâna, 42, a.
Ghêdjakabo, 43, a.

Iddhi, 104, a.
Iddhipado, 104, b.
Iddhippabhêdô, ib.
Indrayas, 47, a.
Îsadhara, 46, a.

Kadjanghêle, 48, b.
Kakusanda, 57, b.
Kapilavatthu, 51, b.

Kappa, 49, a.
Kâssapa, 53, b.
Kayarûpa passana 55, a.
Khanda, 129, b.
Kôsambi, 55, a.
Kusinârâ, 60, b.

Lata, 53, a.

Madjdjadêsa, 62, b.
Mahâparinibbâna sutta 66, a.
Mahinda, 68, b.
Manussa, 73, a.
Masaragalla, 78, a.
Mettêyyo, 70, a.
Muttâ, 77, b.

Nâgasêna, 79, b.
Namo, 81, a.
Nandiyâvaṭṭa, 81, b.
Nibbâna, 85, a.
Nimmanaratti, 85, a.
Niraya, 81, b.
Nirutti, 96, a.

Opapâtika, 11, a.

Paktchhou, 162, b.
Pañña, 94, a.
Paññêndriya, 95, a.
Paranirmita wasawarti, 90, b.
Parassa tchêtôpariyâ yañâna, ib.
Pasênadi 95, b.
Passadhi, ib.
Passadhi, ib.
Patibhâna ib., 96, b.
Patiêkan, ib.
Patisambhida, 96, a.
Patthâna, 157, a.
Patto, 92, a.
Phâtchittiyâ, 97, a. 92, b
Phaṭidesanîyâ, 96, a.
Phâṭimokha sutta 96, a.

Piadassi, 16, a.
Pitakattaya, 150, b.
Pîti, 97, b.
Pottaban, 93, b.
Pubbêni vâsânugatamnânem, 99, a.
Puthudjdjana, 97, b.

Râdjagaha, 100, b.

Sadâbala, 130, b.
Saddan 105. b.
Saddhamma 106, a.
Saddindriya 130, a.
Sâgala 108, a.
Sakka 108, a.
Samana 130, b.
Samadhi iudra 115, b.
Sâmanêra 131, a.
Samato 114, b.
Samkassa 118, a.
Sammââdjiva 74, a. 119, b.
Sammaditthi 74, a. 119, b.
Sammakamanta 74, b. 120, a.
Sammâprathâna 120, a.
Sammâsamâdhi 74, b. 120, b.
Sammâsambuddha 120, b.
Sammâsamkappa, 74, a. 120, b.
Sammâvâtchâ, 74, a. 120, a.
Sammâvâyâma, 74, a. 120, a.
Saṁvatta kappa, 119, a.
Sañkha, 118, b.
Sanvattatthâhi kappa, 119, b.
Sarana gamana, 123, b.
Sariputta, 123, b.
Sarira, 124, a.
Satara satipatthâna, 130, a.
Sati, 129, b.
Satîndriya 130, a.
Sattâdhi karana samathâ 126, a
Sattatiṁsa pâramiyo 25, b.
Sâvako 131, a.

Sâvatthi 131, b.
Sekkhiyâ 107, b.
Sikkhâpâdâ 127, a.
Siñhahâna kabâna 128, a.
Sotâpan 132, a.
Sôtthika 139, a.
Sôtra 132, b.
Suñña 136, b.
Sûriya 137, a.
Sûtta 137, b.
Suttavâdâ 126, b.
Suvanna 138, a.
Suvatthika 139, a.

Tâmalitti 140, b.
Tavatinsa 148, a.
Tchakkhun 141, b.
Tchandiddhipada 146, a.
Tchankama 144, a.
Tchêtiya 141, b.
Tchhandarrddhi pâdô 146, a.
Tchintchi 144, a.
Tchittanu passana 146, b.
Tchittarrddhi pâdô 146, b.
Thera 132, b.

Upatissa 147, a.
Upekha 157, a.
Uraggapriya 157, a.

Vaddji 171, b.
Vadjira 15, b.
Vassa 163, a.
Vepulto 169, b.
Vêsâlî or Vesaliyapuri 161, a.
Vibharo 160, a.
Vimokhas 3, a.
Vivatta kappa 171, a.
Vivattatthâhi kappa 171, b.

Wappa 158, b.
Wêdanânupâsanâ 165, a.
Wimansiddhi pada 76, b.
Wriaya 170 a.
Wirayabala, ib.
Wiraya indra 170, b.
Wisâkhâ mâtâwi 161, a.

Yawana 174, a.
Yôna 174, a.

III.—A SINGHALESE INDEX.

[NOTE.—For those Singhalese terms which coincide with their corresponding forms in Pâli or Sanskrit are here omitted.]

Abhidhamma, 1, b.
Abhignyâwa, ib.
Aggidatta, 57, b.
Ajasat, 4 a.
Ajita, 4, b.
Akasananchayatana, 144, b.
Akinchannyayatana, ib.
Amba, 46, a.
Anâgâmi, 8, b.
Angotra sangi, 5, a.
Anguttara nikayo, ib.
Anôtatta, 9, b.
Antahkalpaya, 49, b.
Ârya, 13, b.
Ârya ashtangika margga, 74, a.
Asankya, 15, a.
Asoka, 16, a.
Assagutta, 16, b.
Assaji, ib.
Asur, ib,
Âupapâtika, 11, a.
Aswakarnna, 17, a.
Awidya, 21, a.
Awiha, ib.
Awitchi, ib.

Bagawa, 23, a.
Bâlaya, 21, b.
Bhallika, 111, b.
Bhawa, 23, b.
Bhikchu, ib.
Bimsara, 24, a.
Bôdhi mandala, 25, a.
Bôdhisat, 25, a.
Bowdyânga, 26, a.
Buddha dharmma, 20, b.

Channa, 145, b.
Cusinana, 60, b.
Cusinara, ib.

Damba, 36, a.
Damba diwa, ib.
Dêwa, 30, a.
Dêwadatta, 30, b.
Dêwala, ib.
Dêwi, 31, a.
Dhagobah, 133, a.
Dharmma, 31, b.
Dighanikayo, 5, a.
Diksangi, ib.
Dîpankara, 35, a.

Gandhan, 39, b.
Gandhârwa, 40, a.
Garuda, 40, b.

Gautama, 41, a.
Gayâkâsyapa, 41, b.
Ghanan, 42, a.
Ghatikara, 134, b.
Ghosika, 42, a.
Gihi, 43, a.
Grahapati, ib.

Isadhara, 46, a.
Isipatana 77, a.

Kala dewala, 15, b.
Karmaja, 145, a.
Kasyapa, 53, b. 64, b.
Kayan, 55, a.
Kimbulvat, 51, b.
Kondanya, 54, b.
Kosambae, 55, a.
Kosol, 57, a.

Lakhan, 61, a.
Lichawi, 61, b.

Maha brahmas, 64, a.
Mahanamâ, 66, a.
Mahapurushu lakshana, 61, a.
Mahindo, 69, a.
Majjhima nikayo, 5, a.
Maitri, 70, a.
Mapam dalai, 9, b.
Medun sangi, 5, a.
Moriyanagara, 76, a.
Mugalan, 65, a.

Nâga, 79, a.
Naya, ib.
Newasanyana saunya yatana, 144, a.
Niranjara, 80, b.

Okkaka, 46, a.

Pâchiti, 92, b.
Pancha abignya, 89, a.
Paribrâjikas, 91, a.
Paritta subha, ib.
Pasê Buddha, 96, b.
Pasênadi, 95, b.
Passana, 157, a.
Pâtara, 92, a.
Paticha samuppâda, 96, b.
Patidêsani dhamma, 96, a.
Phassâ, 93, b.
Pitakattayan, 93, a.
Poega, 95, b.
Pragnyâwa, 94, a. 95, a.
Pratisambidha, 96, a.
Prîtiya, 97, b.
Punna, 99, a.
Purnna, 21, b.
Purwa widêha, 100, a.

Rahat, 12, b.
Rajagaha nuwara, 100, b.
Revato, 101. b.
Rukkattana, 126, a.

Sakwala gala, 142, a.
Sâkya, 108, a.
Samanêro ganinnanse, 131, a.
Sambhûta Sanavasika, 121, a.
Samghadisêsa, 117, b.
Sampati, 107, b.
Samyakajîwa, 119, b.
Samyak drishti, ib.
Samyak kalpanâwa, 120, b.
Samyak pradhâna, 120, a.
Samyak samâdhi, 74, b. 120, b.
Samyak sihi, 120, b.
Samyak wachana, 120, a.
Samyak wyagama, ib.
Sangala, 108, a.
Sangalasivura, 118, a.
Sangsâra, 121, b.
Sanjawî, 57, b.
Sannyâ, 117, a.

Sanyut sangi, 5, a.
Sanyutta nikayo, 5, a.
Sardhâwa bala, 130, b.
Sardhâwa indra, ib.
Sati indra, 130, a.
Seriyut, 123, b.
Sewet, 131, b.
Singbabanu, 128, a.
Smirti, 129, b.
Sotan. 132, b.
Sowan, 132, a.
Srâwaka, 131, a.
Subha kirnnaka, 133, b.
Sudarsana, 134, b.
Sudassa, 134, b.
Sudassi, 135, a.
Sudhôdana, ib.
Suprabôdha, 136, b.

Tavutisa, 148, a.
Tchatur maharajika, 145, a.
Tchittidbipada, 146, b.
Tissa, 147, a.

Trapusa, 111, b.
Trisnâwa, 148, b.
Tunpitakaka, 150, b.
Tusita, 152, a.

Ukkutika, 157, b.
Upâli sthavira, 156, b.
Upasikawa, ib.
Upatissa, 157, a.
Uturukura, 158, a.

Wadhura, 57, b.
Wêdanâ khando, 29, a.
Wehappala, 172, a.
Wêsamuna, 161, b.
Winyâna, 166, a.
Winyânanchayatana, 144, b.
Wiriyidhipâda, 170, a.
Wisâkhâ, 57, b. 161, a.
Wisala, 161, a.
Wiswakarmma, 171, a.

Yakâ, 172, b.
Yasodharâdêwi, 174, a.

IV.—A TIBETAN INDEX.

Amurliksan, 101, b.
Ani, 24, a.

Bab dvang phyugh, 90, b.
Bandi, 131, a.
Bdosogs, 46, a.
Bdudsig tchan, 73, b.
Bhu ram ching pa hphgs skyespo, 46, a.
Bkrachispa, 139, a.
Brdzuste skyespa, 11, a.
Bryyabyin, 126, a.
Btshom ldan das, 23, a.
Byamps pa, 70, a.
Byang gyi sgra mi sñan 158, a.
Bye brap pa, 161, b.

Cenresi, 18, a.
Chargii lus pag dwip, 100, a.
Chintou mthong ba 134, b.
Chintou par legs rtogs pa, 136, b.

Dchalpoikap, 100, b.
Dchampa, 70, a.
De bjin gschogs pa, 141, a.
De not sum, 150, b.
Dgah ldan, 152, a.
Dge rgyas, 133, b.
Dge sby ong, 130, b.
Dge sñen, 156, b.
Dge sñen ma, ib.
Dgonpapa, 12, a.

Dhitika, 33, b.
Djambu dwip, 36, a.
Djambugling, ib.
hDjam dPal, 71, b.
hDjam dVyang, ib.
sDjan ras gZigs dVang tchug, 18, a.
nDjig rtongyi gtsobo, 62, a.
Dkhrigspa, 171, a.
Dmang rigs, 135, a.
Dolpa, 145, b.
Dous, 116, b.
Dpal, 131, b.
Drang srong, 103, b.
Dri ma med, 167, a.
bDudhrtsizas, 38, b.
Du khang, 95, b.
Dung ten, 133, a.

dGabo, 81, a.
Gchien rdje, 173, a.
Gdol, 145, b.
Ged rgyes, 133, b.
dGe hdun, 117, a.
dGedun gji du khang, 95, b.
Geoutam, 41, a.
dGeslong, 23, b.
dGeslong ma, 24, a.
brGja bjin, 46, a.
Gian hphrul dvang byed, 90, b.
Gji sroung, 139, a.
Gji ts'ougs, ib.

G

Gnas brtan, 132, b.
Gnas gtsang mahi lha, 134, b.
dGonpa, 118, a. 166, b.
Gou laug, 129, b.
hGour, 137, b.
Grags hdsin ma, 174, a.
Gsal rgyal, 95, b.
Gsor, 138, a.
Gtsong lag khang, 166, b.
Gya nom snang ba, 135, a.
Gyuu du zhug pa, 132, a.
Gzugs tshan sning po, 24, a.

Hbras bou tch'e, 172, a.
Hdodpa, 73, b.
Hdoun pa tchan, 145, b.
Hkhor to sgyour ua, 142, a.
Hkorvahdjigs, 57, b.
Hlandshin, 30, b.
Hopame, 6, a.
Hphags skyespo, 169, b.
Hphrul dgah, 85, a.
Htch'arpo, 153, a.

Ja sheika, 174, a.
Jidag, 97, a.

Kâchyapriyâs, 54, a.
Kaushika, 46, a.
Khamba, 137, a.
Khor lo, 142, a.
Klu, 78, b.
Koun gyi lches, 171, a.
Kun gah vo, 9, a.

Ladag, 60, b.
Lag na rod rdje, 159, a.
Laksh, 61, a.
Legs hongs, 138, b
Lha, 30, a.
Lhas byin, 30, b.
Lidschawji, 61, b.
Loung bstan, 173, a
Lous hphags, 160, a. 166, a.
Ltohphye tchen po, 69, b.

M

Ma ssKjess dGra, 4, a.
Mdo, 137, b.
Mdsod spou, 157, a.
Migdung ba, 17, a.
Mig mi bzang, 170, a.
Miham tschi, 56, b.
Ming zan, 23, a.
Mitchheba, 21, a.
Mñan yod, 131, b.
Mohu dgalyi bu, 65, a.
Mos pa, 3, b.
Moutegs tchan, 147, b.
Mtchod rten, 141, b.
Mutig, 77, b.
My alba, 81, b.
Mya gnan med pa, 16, a.
Mya ngan las hdas hdas pa, 85, a.

Nag po tchen po, 64, 64, a.
Nama, 81, a.
Nan thos, 131, a.
Ne dgah vo, 156, b.
Ner rgyal, 157, a.
Ngang zen, 23, a.
Nid rghial, 123, b.
Nima, 137, a.
Nimaigung, 63, a.
Nja kri tsan po, 4, a.
Njandu jodpa, 131, b.
Nod dschin, 172, b.
Nyo var khor, 156, b.

Od bsal, 91, a.
Odgsal, 1, a.
Od ldan, 147, a.
Od ma, 165, b.
Oy e sbas, 156, a.
Ods rung, 53, b.
Odsrung tchen po, 61, b.

Od tchhung, 91, a.
Og min, see under Akanichtha.

Paung skyes, 65, b.
Pa shom pa, 12, b.
Phour bou, 171, b.
Phreng ltan, 40, b.
Phreng thogs, ib.
Phyirmihong ba, 8, b.
Potala, 93, a.

Rab hbyor, 134, a.
Rab rtan, 131, a.
Rang byoung, 139, b.
Rangs byed kyi boulhag spyod, 153, b.
Rangs sang dschei. 96, b.
Rdje hou rigs, 162, a.
Rdo rdje, 158, b.
Rdohi snid po, 15, b.
Rdzu hphrul gyi rkang pa, 104, a.
Rgya, 146, a.
Rgya spos, 139, b.
Rgya tschen bjihi rigs, 145, a.
Rig byed, 165, a.
Rirap hlumpo, 136, a.
Rlangs pa, 158, b.
Rnam par gzigs, 169, a.
Rnam par snang mdsad, 160, b.
Rnam thos kyi bou 161, b.
Rteu tching hbrel barhbyur ba, 96, b.

Satshoma, 42, a.
Sangs rgyas, 27, b.
Saradwatübu, 123, b.
Schaza, 93, a.
Sciol darin, 46, a.
Sengghe hghram, 128, a.
Serskya ghrong, 51, b.
Sgra chen, 118, a.
Sgra gtchan hdsin 101, a.
Sgra sñan, 135, b.
Shakja thubpa, 109, a.
Sharil, 124, a.
Sharihi bu, 123, b.
Sida, 129, a.
Sindhou, 128, b.
Skye mtchhed, 29, a.
Skynar, 92, a.
Snama, 130, a.
Sñoms par hdjng pa, 116, a.
Sonm tchou rtsa gsoum, 148, a.
Sprin med, 8, b.
Sredma, 148, b.
Srenîka, 24, a.
Stong pa, 136, b.

mTchhod khang.
Tchhoss ssKjong, 32, b.
Tchos non pa, 1, b.
Tch'ou lha, 163, b.
Tchu wo odsrung, 78, 8.
Toktachoi galab, 171, a.
Trang srong tsien po, 15, b.
rTsa mtchoghgrong, 60, b.
Tsandan, 143, a.
Tshad med dge, 12, a.
Tshangs, 26, b.
Tshangs hkhor, 26, b.
Tshangs pa tchen po, 64, a.

Ulag 154, a.
Ulat, ib.

dVangpo, 46, a.
Varcha, 163, a.

Waidurja, 160, a.
Wamisutra, 164, a.
Waranasse, 162, b.

Yangs patchan, 161, a.
Yul bhkor srung, 33, b.

Zas gtsang ma, 135, a.
Zla va, 143, a.

V.—A MONGOLIAN INDEX.

Altan gerel, 138, a.
Amoudèria, 162, b.
Arighou idegethu, 135, a.
Assuri, 16, b.

Baddir, 92, a.
Bandi, 131, a.
Birrid, 97, a.
Bisman tegri, 161, b.
Bumiga, 42, b.
Burchan, 27, b.
Burchan bakshi, 109, b.
Bussudum chubilghani erkeber, 90, b.

Chasalang oughei nom un khaghan, 16, a.
Chida, 129, a.
Childa; 128, b.
Choghossum galab, 119, b.
Chubarak, 117, a.
Chutuktu, 12, b. 13, b. 85, a.

Daini daruksan, 12, b.
Djambu dip, 36, a.
Dorona oulam, dzi beyelou dip, 100, a.
Dumdadu galab, 19, b.
Dyan, 34, a.

Ebdereekoi, galab, 119, a
Eigetu khomsin bodisatu, 18, a

Erlik Khan, 173, a.
Esrun tegri, 26, b.

Galab, 49, a.
Gaseib, 64, b.
Gelong, 23, b.
Gerel zakiktchi, 53, b.
Ghassalang etse angkid shirakasan, 85, a.
Ghassalang ügei nomihn chan, 33, a.
Ghru hdzin, 93, a.
Ghu tschin gurban tegri, 118, a.
Goodam, 41, a.
Gourban aimak saba, 150, b.

Joko charra, 64, a.
Joke majak, 118, b. 158, a.

Kabilik, 51, b.
Kasjapa, 53, b.
Kerkessundi, 57, b.
Khurmusda kuchikaor, 46, a.
Khurmusda tegri, 48, a.
Kiit, 118, a. 166, b.

Lompa, 62, b.
Lus, 78, b.

Macharansa, 149, a
Majak, 118, a.
Maidari, 70, a.

Margisiri amoge langa ouile duktchi, 24, a.
Maschi baya saktchi ergethu, 90, b.
Mohdohtou, 158, a.

Ogha djitou arsalan, 128 a.,
Ootu, 161, b.
Oroschichoi galab, 171, b.
Ortchilong ebdektchi, 57, b.
Ortchilong tetkuktchi, 33, b.
Ortschir, 158, b.
Övörö Törölkitu, 96, b.

Pratikavud, 96, b.

Rachiyan ideghetu, 38, b.
Raholi, 101, a.
Riddhi chubilghan, 104, a.

Sabssarum, 49, b.
Saghoratu, ib.
Sain büssu nidüdü, 170, a.
Schabi, 131, a.
Schakin ün arslan, 114, a.
Scharübu, 123, b.
Scharwak, 131, a.
Schigamuni, 109, a.
Schimnus, 73, b.
Sidda, 128, b.
Sonoschoyabui, 131, b.
Ssava jirtintchu, 107, a.
Ssu wurghan, 133, a.
Ssümä, 118, a. 166, b.
Sümmer oola, 136, a.

Tamu, 81, b.
Tohikhola aktchi, 156, b.
Tegüs bajasseno langtu, 152, a.
Tegri, 30, a.
Tegri oktigâ, 30, b.
Teguntschilen ireksen, 141, a.
Todorchoi ilaghaksan, 95, b.
Tshibaganza, 24, a.
Tsoktsasun dshirüken, 24, a.

Ubaschanza, 156, b.
Ubaschi, ib.
Ulumtchi toreltu, 169, b.
Utschirbani, 159, a.

Vimaladjana ün kundi, 100, b.

Zögözä, 92, a.

VI.—A BURMESE INDEX.

Baranathu, 162, b.

Duzzaraik, 39, a.
Dzedi, 141, b.

Kium, 118, a.

Magga, 74, a.
Manh, 73, b.
Mar, ib.
Miem mo, 136, a.
Migadawon, 77, a.

Nadi Kathaba, 78, b.
Namau, 18, a.
Nat, 78, b.
Neibban, 85, a.
Neritzara, 80, b.
Niria, 81, b.

Pathanadi, 95, b.
Patzapati, 94, a.
Phungee, 130, b.
Pietzega, 96, b.
Pitagat, 93, a.
Prachadi, 133, a.
Preitha, 93, a.

Racior rathee, 103, b.
Radzagio, 100, b.
Rahân, 12, b.
Raoula, 101, a.

Scien, 131, a.

Thakia, 108, b.
Thakiamuni, 109, a.
Thanga, 117, a.
Tharanâgou, 123, b.
Thariputra, 123, b.
Thatipathân, 130, a.
Thawatthi, 131, b.
Thêddhat, 125, a.
Thingan, 118, a.
Thoodaudana, 135, a.
Thoot, 137, b.
Thottan, ib.
Too cita, 152, a.
Tsauda, 145, b.
Tsokia wade, 142, a.

Wignian, 166, a.
Wini, 168, b.

Yatana zengyan, 144, a.
Yathaudara, 174, a.
Yudzana, 174, b.

VII.—A SIAMESE INDEX.

Arahang, 12, b.

Bätkeo inthanan, 99, a.

Davadung, 148, a.

Kabillaphat, 51, b.

Languti, 118, a.

Metrai, 70, a.

Narok, 81, b.
Nenor luksit, 131, a.

Phagaman, 73, b.
Phaja jain, 173, a.
Phimpa, 174, a.
Phrain, 46, a.
Phrakodom, 41, a.

Samonokodom, 41, a.
Samanen, 131, a.

Thaboit, 82, a.
Thatarot, 33, b.
Tschokhunbalat, 53, a.

Vat, 118, a, 166, b.
Virulakoh, 169, b.
Vetsuvam, 161, b.

THE END.

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ERRATA ET ADDENDA.

Page 3, column 2, line 11, add : See Vimôkcha.

P. 5, col. 2, line 13, after Akanistaka add : (Tib. Og min) 阿迦尼瑟吒 or 阿迦尼吒.

P. 10, col. 2, above Ans'uvarmma insert :

ANIYATÂ DHAMMA (Pâli) 不定法 lit. undetermined regulations. A section of the Vinaya, forbidding priests to meet women in secluded places, prohibiting also obscene larguage, but leaving the degree of punishment "undetermined."

P. 10, col. 2, line 9, read 毚 for 兎

P. 14, col. 2, line 12 from the bottom, read 伐 for 代.

P. 15, col. 2, line 6, read 熱 for 熟

P. 16, col. 2, line 27, read explained for exploned.

P. 17, col. 1, line 2, read 功 for 切

P. 18, col. 1, line 13 read 伐 for 代

P. 20, col. 2, line 9 from the bottom, read plained for piained.

P. 21, col. 1, above Ayôdhyâ insert :

Âyatana 阿也怛那 See under Chaḍâyatana and Vidjnana.

P. 24, col. 1, line 2 from the bottom, *dele* "by," and in the following line *dele* "the sand of a (flower) vase" and substitute "Bimsa, abrev. for Bimbisara."

P. 28, col. 1, line 11, after the Chinese characters add: A native of Kapilavastu and descendant of Amritôdhana. He introduced an alphabet in China.

P. 29, col. 2, line 11, read 拏 for 孥

P. 31, col. 1, above Dêvî insert :

DÊVÊNDRA SAMAYA 天主教法 lit. the Dêva king's method of doctrine. A work (on royalty ?) said to have been in the possession of a son of the fabulous king Râdja balêndra kêtu (力尊幢).

P. 32, col. 1, line 8 from the bottom, add: See also under Pantcha Dharmakâya.

P. 33, col. 2, line 8, add: See Tchakra.
P. 34, col. 1, line 21, before "or" insert 禪那
P. 39, col. 1, line 2, after "king" add : or 天鼓音 lit. sound of the heavenly drum.
P. 39, col. 2, line 2, add : See also under Pratyêka.
P. 39, col. 2, line 5, add : or 伊那跋羅
P. 40, col. 1, line 6 from the bottom, read 嗅 for 撻
P. 43, col. 2, above Guṇabhadra, insert :

GUṆA 求那 explained by 塵 lit. dust (atom of dust) or by 作者 lit. the active principle. Nature (自性), looked upon as an active principle and divided into 5 Âyatanas (v. Chaḍâyatana and Vidjñana) the successive modifications of which are the cause of all forms of existence. But this is alleged to be the "heretical" teaching of the Saṁkhya school.

P. 44, col. 1, line 4, after "Hami" insert: 伊吾盧 or.
P. 45, col. 1, line 3, from the bottom, read of for o.
P. 46, col. 1, line 5, from the bottom, add : See Virudhaka.
P. 48, col. 1, line 2, from the bottom, read 佉 for 法
P. 56, col. 1, above Khadjîs'vára insert : Khadga v. Vichaṇa.
P. 50, col 1, line 6 from the bottom, read 伐 for 代
P. 59, col. 2, line 24, add : See Sis'umaṛa.
P. 62, col. 2, line 17, read 鷄 for 鴉
P. 63, col. 2, line 19, *dele* full stop after Pratyêka.
P. 65, col. 1, line 1, from the bottom, read Traiyastrims'as for Tuchita.
P. 68, col. 1, line 11, read 大 for 术
P. 69, col. 2, line 3 from the bottom, read 睺 for 睺
P. 72, col. 2, line 15, read 着 for 耆
P. 81, col. 1, line 16, after 無 add : or 捺謨
P. 82, col. 2, line 6 from the bottom, add : see Ulamba.
P. 85, col. 1, line 4, from the bottom, after "or" insert 眤縛南
P. 86, col. 1, above Nitya, insert:

NISSAGIYÂ DHAMMA (Pâli) 尼薩耆波逸提法 A section of the Vinaya, containing 30 prohibitions against avarice and love of money.

P. 87, col. 1, line 6, after Ûsch, add 烏鎩
P. 95, col. 1, line 19, read Pradjña for Pradjñ.
P. 98, col. 1, above Punatcha, insert:

PULASTYA 補羅悉底耶 An ancient Richi.

P. 103, col. 2, line 26 read 婆 for 娑
P. 108, col. 1, line 7, *dele* "Pâli, Sâgala."
P. 108, col. 2, line 14, read 五 for 正, and 輪 for 輸

P. 109, col. 1, line 17, read 佛 for 薩

P. 112, col. 1, line 20 read Traiyastrims'as for Tuchita.

P. 117, col. 1, line 16, after 胝 add: or 僧慎爾耶

P. 121, col. 2, line 20, read 輪 for 輸.

P. 130, col. 2, line 25, after driya, insert: Singh.

P. 155, col. 1, line 18, read 輸 for 輪

P. 137, col. 1, line 18, read 繫 for 繇

P. 157, col. 2, line 23, read 趺 for 跌

P. 191, col. 1, read Rad. 78, for Rad. 32.

P. 192, col. 2, read Rad. 86, for Rad. 26.

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V + R C (?)

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